

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, APRIL 13, 1899.

NEW SERIES, VOL. 1, No. 21

Rev. J. E. Thigpen, Hazlehurst, has one open Sunday. Any church without a pastor would do well to secure his services for the unemployed day.

With the dissolution of the Cuban Assembly, comes bright hope for the pacification of discordant elements, and the establishment of order and prosperity on that island. Gomez is the Washington of Cubans. "First in war, first in peace, and first in the hearts of his countrymen."

Santa Cruz, the Filipino stronghold, was attacked and captured by General Lawton's forces on last Sunday. The fighting was quick and sharp, and the battle an important one. The enemy lost over a hundred killed and wounded, while the American loss was only one killed and four wounded.

The State Teacher's Association was in session in this city last week. It is a fine body of cultured men and women. Our townsman, Hon. J. C. Hardy, was the President. He presided like he does everything else—well. Our young friend, Dr. Brough, of Clinton, seemed to take the "blue ribbon" in delivering the best address. The reader will see it in another column.

Among the many distinguished teachers from different parts of the State, were a number of prominent Baptists. We felt real proud of them, and the noble work they are doing in our State.

The Dividing up of China.

Now that all the great powers have made up their minds that China is to be dismembered and divided, all are actively setting about securing the best morsels. Germany is massing her fleet for a demonstration, with a view to extending her sphere of influence beyond the present limits of Kiaochow. Italy, with the aid of England, is preparing to seize San Mun Bay and the adjacent district, while England herself is making demands for an extension of territory in the neighborhood of Hong Kong.

It is said that England and Russia have come to an agreement as to their respective spheres in China. If such should prove to be the case, then no further delay will be permitted in dividing up Chinese territory. The Pekin Government may be retained on a convenient figurehead, but it will cease to be a serious power in China.

Let all collections made April 30th, be promptly reported by wire to me by 10 A. M. Monday, and I will be able to get them in this year's report, by wire the same day, by a special arrangement.

Pastors could do good work in still hunting this month where the public meetings and conventions did not reach all who can give. Let this be an earnest month's work from every standpoint possible, to enlist our people, and God will bless.

A. V. ROWE.

College Tidings.

Clinton, Miss., April 10, 1899
Surely I have a royal list for this week. Read it and help me to feel good:

Yazoo City church, \$30.00; Wyatt M. Jones, Macon, \$10.00; Mrs. Kate George Aldridge, Jackson, Miss., \$10.00; Frank Souter, Pontotoc, \$10.00; M. B. Pitts, Pontotoc, \$10.00; Prof. J. M. White, A. & M. College, \$10.00; Gen. S. D. Lee, A. & M. College, \$10.00; Hon. Truman Gray, Boyce, \$10.00; Harrison church, by Rev. S. A. Wilkinson, \$2.85; Hon. Pat Henry, Brandon, \$10.00; Prof. J. C. Hardy, Jackson, \$10.00; Dr. C. R. Henderson, Deasonville, \$10.00; Ladies Aid Society, Salem church, \$1.85; Spring Hill church, by C. B. Rea, \$4.95; First Church, Vicksburg, \$112.00; Rev. M. A. Sheppard, Poplarville, \$5.00; Herman, ville church, \$15.00; E. L. Bass-Norfolk, \$5.00; Lynn D. Spight, Ripley, \$10.00; Miss Nettie Sheppard, Reganton, \$5.00; E. R. Seward, Ackerman, \$10.00; A. M. Patterson, Longtown, \$2.00; Mrs. A. M. Patterson, Longtown, \$1.00; Miss Lizzie Patterson, Longtown, \$1.00; Miss Ida Anding, Hazlehurst, \$1.00. A royal list to be sure. Some of the above had already been promised. The First

church of Vicksburg had promised \$100.00, but they grew in grace and sent \$112.00, and promised that \$13.00 more would follow. If other churches should grow in grace I should not mourn. The cash collection up to date amounts to \$1,665.00. I have besides in gilt-edged pledges \$363.00.

I am much encouraged. A number of our best churches, and many of our best friends have not yet been heard from. I expect them to report later. It is very important that we be able to report clear at the convention which meets at Aberdeen the 9th of July. It is also important that I be relieved from financial work before the session closes. So that I can give my vacation entirely to building up the patronage for next session. Let every friend of the College report quick. We can do the work and do it at once without straining anybody. It is only necessary that each friend of the College do his part. I have had so many pleasant letters, and I have appreciated them beyond measure. Many of them are worthy of notice in these notes, but I must not ask for too much space. My young friend Lynn D. Spight, the son of congressman Thos. Spight, wrote that his \$10.00 was taken from his first month's salary as a volunteer in the Spanish-American war, and laid aside for some noble purpose. He decided that he could not bestow it more worthily than upon this institution. One preacher recently became so anxious to do something for the College and Ministerial Education that he walked over twenty miles to an appointment, and sent the money that would have cost him to ride. He enjoyed the sacrifice, and I am not able to express my appreciation of his interest.

With many thanks to our many friends who are encouraging with their gifts and their kind words, I remain, your servant,

W. T. LOWREY.

Announcement.

I have a letter from Bro. Bailey, the business manager of THE BAPTIST, stating that he has decided to employ no agents for the paper, except those who can work away

from the railroad in the country. As it is quite impracticable for me to keep a horse and buggy, and as I can not afford to pay the livery fare usually demanded, Bro. Bailey's decision renders it imperative that I sever my connection with THE BAPTIST.

I write to say to my brethren and friends, that I thank them for their aid rendered me in circulating the paper, and while I desired to continue in the work for it, I must give my attention to another paper. So I have accepted work for the *Western Recorder* of Louisville, Ky., for which I shall solicit and collect.

I shall also continue the work of collecting for the *Baptist Record* and *Layman*.

Those who have promised to send me their subscriptions to THE BAPTIST, will of course understand by this, that they are released from their promises.

Again thanking my friends for their aid in the past, and trusting that our relations in the future may continue harmonious, I remain,
Theirs to serve,

H. M. LONG.

Shuqualak, Miss., Apr. 8, '99.

The facts that led me to determine to employ no agents for the present to work along railroad lines, are that the company has two of us, Dr. Searey and myself, employed, and we ourselves must do all the work we possibly can.

T. J. BAILEY, Bus. Mgr.

A Baptist society of Toronto, objecting to the plan of securing a certain amount of money by an entertainment, raised double the amount by a straight canvass.

It is interesting to learn in connection with the adoption of the Dispensary system in Alabama, that the state senator who proposed it was a Baptist banker, and the president of the senate who made the strongest plea in its behalf, was a Baptist doctor. In the House the liquor element used every means at their command to defeat the measure, but mammoth petitions of Christian voters secured its passage.—*Ram's Horn*.

Owing to lack of space we were compelled to omit program of the Central Association in this issue.

Our Pulpit.

R. A. Venable, D. D.

THREE RESULTS FROM PAUL'S IMPRISONMENT.—Phil. 1:12-20.

It is one of the marked characteristics of Paul that he always sought to interpret the Providences of God in his life, with a view to discovering the good in them. He was no pessimist. He looked for the good and found it in his sufferings of whatever kind.

While in prison and chains in Rome, there is nothing melancholy, no bitterness, no complaint of the hardships imposed upon him.

An old preacher has said, "He spent his time in prison, not in publishing hisatives against those who had laid him in; a piece of zeal which the holy sufferers of those times were little acquainted with; nor in public councils, how he mind wisely himself out of his troubles.

The devil, as soon as Paul alone, for he soon comes into prison but he calls a preaching, at which the gates of Satan's prison fly open, and poor sinners come forth. Nay, he doth not only preach in prison, but that he may do the devil all the mischief he can, he sends his epistles to the churches, that, being his spirit in his afflictions and reading his faith, now ready to be offered up, they might be much more confirmed."

In his imprisonment he saw three good results. These he recounts, and says nothing of his sufferings, his disappointments and sorrows of heart. There are three good results he would point out to his Philippian brethren.

"I wish you to know brethren, that the thing which happened to me have fallen rather unto the progress of the gospel (verse 12). How these things have served to further the gospel he tells in order.

1. "So that my bonds became manifest in Christ throughout the whole praetorian guard, and to all the rest." (verse 13.)

2. His bonds were manifest in Christ. This expression has in it a fullness of meaning which the casual reader would scarcely gather. Paul's bonds were seen in their real significance only when seen in Christ.

Christ was the white light medium in which, and through which alone, they could be seen. These bonds were borne in fellowship with Christ, and for Christ. The temper with which Paul bore these bonds was such as only the spirit of Christ in him could inspire, and the purpose with which they were made

to serve was, that Christ might be magnified in the imprisoned Apostle. Those charged with his keeping would be impressed that he was held for no crime, but for his devotion to one who died and rose for men, and whose servant saw men in the light and love of his Master, casting aside every other consideration but that of bringing them into a saving fellowship with God through Christ. Christ is a revealing agency in the world. In him the darkest riddles are solved. In him the whole mystery of life is cleared away. He is the solution of a suffering world. He vindicated the moral order the Universe. Happy is the believer who can rise above the shadows that darken the visions of men and let Christ become the solvent of all his sorest trials.

This Paul achieved, and his bonds found their explanation in Christ, even to the Praetorian guard. These formed the imperial guard, being never less than ten thousand, sometimes far exceeding that number. These had charge of Paul.

As one detachment relieved another, the Apostle had ample opportunity to impress great numbers with the nature of the charges against him, and the character of the gospel he preached. He was not slow to avail himself of the opportunity to preach the gospel to his guard, if perchance, he might save some.

We cannot determine the measure of success of the prisoners labors, but we reasonably suppose that the triumphs of the cross were multiplied, and many a Roman soldier saved.

But the influence of Paul's own work did not end with the Roman soldiery, but it reached "all the rest." On his arrival in Rome he addressed the chief of the Jews, (Acts 18:17), and then a still larger audience, (verse 23), and then for two years he received all who came to him (verse 30).

Paul, the noted prisoner and preacher of the new faith, must have been the subject of much comment, and his gospel would become the subject of much discussion in the social, literary, judicial, and religious circles of Rome, and that too, to a degree engaging and absorbing.

The liberty allowed him in his own hired house, in preaching his doctrines, would inspire an increasing interest. His zeal for his Master would not permit him to let a single opportunity slip unimproved. Paul could not be idle.

But another result arising from Paul's imprisonment was its influ-

ence on the brethren already in Rome. "Most of the brethren in the Lord, being confident through his bonds, are more abundantly bold to speak the word of God without fear." Paul strengthened the brethren's confidence in the Lord. His bonds were the instrument by which their confidence in the Lord was made stronger. The testimony borne by his imprisonment was distinctly that of Christ's prisoner, and therefore encouraged confidence in Christ. His patience and courage, even in prison, lent an inspiring example to the brethren in Rome, so that they became all the more courageous and active in preaching the Gospel. Quite an opposite effect to what one might have supposed. When they saw the Apostle and the Gentiles imprisoned, and his life in peril, whom they regarded as the leader and founder of the Gentile churches, how natural it would have been for them to have relaxed their efforts until his fate was decided. But no, Paul present, as a prisoner in chains, was more inspiring to them than all he had written them, or than all they had heard of him in his unceasing activities as a travelling preacher and Apostle.

They saw in him the living Christ exemplified in larger dimensions than they had conceived before. They now saw the power of Christ to provide for his own in the most trying and perilous situations of life. They were seized with a spirit of noble daring, which all the powers of earth and hell combined could not awe into silence, nor drive from the field of conflict. Their trust in the power of Christ to sustain his people even unto death, cast their fear of all that men or devils could do to the winds, and placed them at the head of an army of noble heroes, more invincible than the legions who had carried the Roman eagles from the Atlantic to the Tigris.

Their noble example should be imitated by the heralds of the cross in all times and climes. If the power of Christ could sustain the Apostle in chains, and inspire the brethren in Rome with an intrepid boldness to preach the gospel in the world's center, amid a darkness intensified by ignorance, superstition, and sin, the worst the world has ever seen, we have no cause to fear, and no reason for failure.

Chinese Gordon was a paragon of Christian faith; sought to embody in his life the Christianity his government professed. There was no undertaking too perilous for him if he felt his Christian duty demanded it. His motto was, "I

go to prove my soul! I see my way as birds that tireless way. I shall arrive. What time, what circuit first, I ask not; but unless God send his hail or blinding fireballs, sleet or stifling snow, in some good time, his good time, I shall arrive. He guides me and the bird in his good time."

We do not wonder at his reply to King John of Abyssinia. "Do you know," said the king, "Gordon Pasha, that I could kill you on the spot if I liked?"

"Perfectly well aware of it, your Majesty. If it is your royal pleasure, I am ready. Do so at once."

"What! ready to be killed?"

"Certainly."

"Then my power has no terror for you?"

"None whatever."

The hand of the threatening tyrant was stayed by the holy boldness of the Christian hero.

This faith in his Lord and the integrity of his purpose could brave all danger.

The glow points of history are those where stand such uncalculating souls, they who counted not the end ere they did the deed. The heroes of the world are those who obey the divine propulsion without trying to anticipate the result. He who would sink the flukes of his faith-anchor in a far future or a far past, knows not the inspiration of a saint. Faith comes through action. It awaits no answer to the questions, for it asks none. It parleys not with expediency. It seeks no shorter route than conscience, no easier path than principle, no higher reason than duty. No other authority than the voice of the Master. "Here I stand, God helping me I cannot do otherwise," exclaimed Luther.

But among those at Rome who preached the gospel were those who were prompted by sinister motives. They preached Christ "of envy and strife," of "faction not sincerely thinking to add affliction for me in my bonds." Just who these were and why they should have been actuated by a motive so unworthy affords room for difference of opinion among competent critics. But there is no mention made of any heresy of doctrine. Their heresy was one of spirit and purpose; their motive in preaching was wrong. But Paul rejoiced whether in pretense or in truth the gospel was preached. "Christ is proclaimed." Paul could never have been induced to discount the importance of a good character and pure motive in the preacher, but he did not make the power of the gospel to save dependent upon the character of the

preacher. The power is Christ, not the preacher, and when we lose sight of this truth we leave the plain path of truth for the dense jungles of error.

God does not limit his power to make the gospel the salvation of men to the character of the instruments he employs in its proclamation. He calls good men to preach, he sometimes uses very bad ones. He requires good motives, but his saving power and purpose are not thwarted by bad motives in his heralds.

The intensified activity of the brethren in Rome on account of Paul's imprisonment, had become a source of joy to him. "And therein I rejoice, yea and will rejoice." He not only rejoices at the time of his writing or in time of his imprisonment, but looks on into the future and avows that he will rejoice. The ground of this future joy he states in detail. "Since I know that this shall turn out to my salvation through your supplication and the supply of the Spirit of Jesus Christ according to my earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness as always, so now also shall Christ be magnified in my body, whether by life or by death."

The whole train of affliction which attended my preaching of the gospel shall turn out to my salvation. Paul saw in this not simply a deliverance from his prison and the clutches of his enemies, nor a deliverance from eternal destruction, but a full realization of the whole saving and sanctifying work of Christ in the believer.

This complete realization of consummated salvation, Paul confidently hopes and expects, because of the supplication of his Philippian brethren. Paul relied upon the prayers of God's people for him, as he relied on his own for them. The one thing for which he would have them pray, is, that Christ may be magnified in his body whether by life or by death. If he realized the fullness of the salvation which Christ alone can give in completed redemption, Christ would then be magnified. To be delivered from prison and death, to him was a very small thing. The great thing was to have Christ magnified. But Paul looked at another additional source for this consummation. "The supply of the Spirit of Jesus Christ according to his earnest expectation and hope." The Spirit of Jesus Christ is the Spirit which animated him in his human life, sent from God and resting upon him during his public ministry, who raised him from the dead, and

in his exalted condition becomes the life-principle in the believer. The power of this Spirit transformed the human, earthly man, Jesus Christ into the glorified and enthroned Christ, to whose heavenly likeness all believers are to be finally conformed in body, as well as soul.

Paul could but rejoice in view of such an effectual change. The Apostle knew his citizenship was in a larger sphere, even in heaven from whence he also waited for a Savior, the Lord Jesus Christ, who should "fashion the body of his humiliation, that it might be conformed to the body of his glory, according to the working whereby he is able to subject all things unto himself." See 3:21.

Paul had a firm assurance that the supplications of his readers, and especially the supply of the Spirit of Jesus Christ should be realized. He is one with face turned and intently looking for the consummation of salvation in him. He hopes for it. With the expectation was the sincere desire that it should come. It might break up his present relations to his brethren. It might involve suffering in the moment of his departure. He might be called upon to pass from the hand of the executioner, but this could not deter him. In his prison experiences he had reached heights which he could not have attained through other means. These had brought him disclosures of the saving power of Christ, which all his past activities had not realized. The means of grace had been sufficient in all the past, but now as a new exegency was upon him, new supplies of grace were afforded him, and with joy he could expect and hope for the worst men could do for him, for with this worst he should attain to the best. No shame could come to him, and no disappointment overtake him. All his aims, his ambitions, his activities, would be realized whether he lived or died, since Christ would be magnified whether by life or by death.

When Paul penned these words he had been advanced many paces in the divine life. This all came through prison experiences.

SOME PRACTICAL SUGGESTIONS.

1. God sometimes permits his servants to be subjected to the most trying ordeals, but he never forsakes them. The planting of Christianity among the nations always involves sufferings of the severest kind, and even death. It is not strange that personal comfort, convenience and even life should be the cost of preaching the gos-

pel. Sacrifice is the law of the gospel. It begins with God. He gave his Son to die; it reached its fullest expression in our divine suffering Savior. It is ever to be repeated in his people. It is not strange when fiery trials overtake us in our life of service for the Master.

2. The richest supplies of grace come to us amid our sorest afflictions. Much of what has the stamp of promise in God's word can not be interpreted by Grammar and Lexicon. It comes only through experience and a personal need which those who suffer for Christ sake can realize. If we expect great supplies of grace, we must undertake great things for Christ. God is not wasteful of his grace. He gives according to our need.

3. The severest sufferings for Christ's sake are not worthy to be compared to the glory which awaits the sufferer. The hope of a full and completed salvation casts aside the light afflictions which are but for a moment and rejoices that the issue is not doubtful. This has been the inspiration of God's servants in all the ages. Martyrs have gone to prison, to the faggot and the flames rejoicing that they were counted worthy to suffer, inspired with an unshaken confidence that these sufferings were none other than the gateway to the eternal city.

4. That God uses the sufferings of his saints to advance his saving power among men. We may not see how God does this, but it is not ours to see, but to believe. Christian history stands as a living witness, that persecution is the seed of the church. Christianity does not secure us against suffering but it assures us of good to come out of our sufferings. God give us the mind to suffer for him if he needs our suffering.

A Letter From Texas.

The subject of Missions is nearly always in order, and is ever a good theme for tongue or pen. Just now it is or should be the most prominent topic before most of our churches, not only in Texas, but throughout the South. The balmy days of spring time, the bursting of buds, and the singing of the birds, tell us of the approach of our great Southern Convention, and of our boards, their missionaries and their needs. In the next thirty days their books will be closed, and what we have done for this convention year will be recorded. What we do must be done quickly.

Dr. R. J. Willingham has recent-

ly visited a few of our churches and met a number of our pastors in an informal conference at Dallas. He was encouraged by his visit, each of the churches he visited making large contributions to Foreign Missions, and his visit was an inspiration to the churches and pastors he met.

Brother Earnest N. Walne of Nevusaki, Japan, who has been trying to regain his broken health during the winter, has so far recovered as to be able to visit some of our churches in behalf of Foreign Missions. He has been with us in McKinney, and our people were delighted with his earnest presentation of the claims of the gospel in behalf of the unchristianized foreigner. He goes in a few weeks to Kentucky, where he will spend a few months before returning to his loved employ among the Japanese.

The church at Lancaster, of which Dr. T. J. Walne is the beloved pastor, has recently enjoyed a very gracious revival. The spiritual strength of the members was revived, and among the young converts added to the church were eight or ten prominent business men. The church needs a new house of worship and proposes now to rise and build, at a cost of about \$10,000.00.

We are grieved to give back to Mississippi, Bro. W. A. McComb, one of our most useful pastors. He has done a fine work at Plano, and we shall expect to hear from him at Crystal Springs.

The first church at Waco has not been "sampling" for a pastor, nor has it yet in its quiet way found an undershepherd. The field is large and difficult, but there are many brethren outside of Texas who think they are able to cultivate it.

The work of the Education Commission is still on. The weather was so severe during the month of February that but little could be done in the way of canvassing the churches. A few of the Associations re thoroughly organized for an educational campaign, and some of the pastors have rendered efficient service to the Commission. The campaign in Calhoun county Association is about completed, and the churches have responded cheerfully and sometimes liberally. The smallest church gave over one dollar for each member, and the church at McKinney gave \$3,000.

The Secretaries of the Commission, brothers B. H. and J. M. Carroll, are expecting to secure the first hundred thousand dollars of the desired two hundred thousand this Spring.

E. E. KING.
McKinney, Tex.

The Invisible Theory.

BY REV. J. K. TAYLOR, M. A., D. D.

It seems that, notwithstanding the apology, the little pleasantries of a previous paper vexed our beloved brother of Louisville, and impelled him to several irrelevancies and misrepresentations, probably, also, to some needless personalities, which add nothing to the present investigation. The writer has no desire to annoy any one, but simply to elicit the truth of an important matter; so the laughing will cease, even though the comedy of the "invisible" theory continues.

Our distinguished brother errs in his reference to a weakening grasp on the "abstract" theory. The true lexicon never "grasps" his theory; it simply "rests" it on argument, and serenely lets it drop when the arguments are shown to be fallacious. So far as the writer can discern, the "invisible" theory is now simply a matter of grasp, intensified by personal aversion to certain teachers, living or dead.

Our esteemed brother suggests a fear that the *Eerald* readers are weary of this investigation. He writes graciously, but his warmest allies must admit that his papers would be more interesting and instructive, if he would give more facts and fewer opinions. As yet, there is certainly no pressing need for him to give opinions for the opinion position. In this mode of reasoning continuing, it is safe to predict that his learned colleagues or other friends will come to his assistance, and supplement his work. He can speedily close this investigation on the following conditions:

1. Name any lexicon that cites from Greek literature previous to the birth of Jesus three or more passages in which *ekklesia* means an invisible, spiritual, and unassembled assembly of any kind, and then show the actual examination that the citations are correctly made.

2. Name any lexicon that cites from Greek literature contemporaneous with the life of Jesus three or more passages in which *ekklesia* conforms to the "invisible" theory, and then show that the citations are correct.

3. Show with Broadus-like simplicity how the "invisible" theory can be harmonized with the metaphor of the passage, so that it will be clear to an ordinary mind how there can be a building where no material have been brought together.

If our learned brother regards these conditions as unreasonable,

he will please modify them to suit his own conception of reasonable ness. If he meets them fairly and fully, the establishment of the "invisible" theory will be cheerfully conceded. If he fails to do either, the failure will be accepted as a confession of inability, and the incident will be considered closed.

There is another method of ending the matter at once. Our gifted brother says: "Dr. Taylor conceives that Jesus used *my church* in the abstract sense—a grammatical impossibility." If Jesus should claim all the churches in existence and should desire to express a truth equally applicable to each of them, the writer recalls to rule in grammar that would prevent him from speaking in the abstract, and saying, for example, "My church should be harmonious." But it is courteously assumed that our brother is familiar with grammars, and he says, "A grammatical impossibility." No reasonable person will advocate a theory against any form of impossibility; if our brother will cite any rule of grammar, Greek or English, that prohibits the use of "my church" in the abstract, the "abstract" theory will at once fall into "innocuous desuetude." But if he fails to cite the rule, it will be clear that his zeal for a theory has led him into error, and candor will require confession.

Our brother has been understood—probably misunderstood—to hold that by some unnamed figure of speech *ekklesia* may mean something "unassembled." Authorities on rhetoric mention irony as a figure by which words are made to mean their opposites; but it is hardly conceivable that the Lord spoke ironically of his church. There is a mode of speech that exactly fits the case, but it suggests handling the Word of God deceitfully. It is the mode used by our Pedobaptist brethren, who also reject certain lexicons in their efforts to prove that *bebaptismenos* means "unimmersed." If this is our brother's meaning, he will soon be perfected in the art of writing from a Pedobaptist standpoint.

Our brethren of the "invisible" order have repudiated classic lexicons, have ignored Green, have contradicted Robinson, and have only quoted Thayer's opinion without sustaining it by any citation from previous or contemporaneous literature; but they take refuge in Cremer's wilderness of "over 900 pages." A fair debater cheerfully concedes that an opponent is not fairly met till he is met on his own ground. So it becomes necessary

to go into the wilderness after these brethren, till they be found and fetched home.

Toy, of Harvard, says: "Lexicons are authoritative and valuable only as they establish the meanings given, by citations from approved authors." Otherwise the lexicographer becomes a mere commentator; his meanings, mere opinions.

Cremer occupies a high position; but an owl is no wiser for perching on a steeple. Of *ekklesia* he says, in awkward English: "That the application of the word to the church universal is primary, and that to an individual church secondary, is clear from the Old Testament use of the word, and from the fundamental statement of Christ in Matt. xvi. 18." Cremer probably evolved this utterance out of tobacco smoke and his inner consciousness; and one is astonished that it should be cited in proof of anything, except its author's dullness.

1. His application is not "primary" in time, for a different application obtained 400 years before, and continued to the end of the New Testament period; nor is it primary in the matter of linguistic development, for, according to Dwight Whitney, language develops from the special to the general.

2. According to Toy, his reference to the Old Testament usage is worthless, not being supported by any citation.

3. His effort to establish a general proposition by a single instance is an absurdity. One might as well say the primary way of getting to heaven is by a chariot of fire, as is shown from the translation of Elijah.

4. As applied to the subject under consideration, it is as clear a case of the fallacy called reasoning in a circle as the domain of sophistry affords. Cremer lays down a principle of interpretation, and proposes to establish it by citing a single passage, and that doubtful; a brother comes along and seriously proposes to remove the doubt by citing Cremer's principle.

But the Cremer comedy does not end here. After the manner of reputable lexicographers, Cremer proposes to cite the passages which conform to the invisible view. He names several, but not one from any literature previous to or contemporaneous with the life of Jesus. Among these are the following: Acts ii. 47; v. 11; ix. 31; xx. 28; Rom. xvi. 23; 1 Cor. vi. 4; xiv. 4; xv. 9; Gal. i. 13; Phil. iii. 6. In the first case it was the church at Jerusalem,

though later critics leave the word *ekklesia* out of the passage altogether; in the second, the church at Jerusalem, that witnessed the death of Ananias; in the third, the churches of Judea and Galilee, and Samaria; in the fourth, the church at Ephesus; in the fifth, the church which Gaius entertained; in the sixth, a church capable of settling cases in law; in the others, the church at Jerusalem, which Paul persecuted—none of them universal or invisible. So this Dagon of nonsense falls before the ark of truth, while it is mildly intimated that no one has a right to venture an opinion without the special permission of Cremer!

Expelled from Greek, the "invisible" theory takes refuge in Hebrew, and may yet have to wander around through Sanskrit, Syriac, or some other spectral tongue. It says the Hebrew word *gahal* means something spiritual, invisible, and unassembled, and that in the Septuagint this *gahal* is rendered *ekklesia*. But, unfortunately for the theory, it cites the cases, 1 Chron. xxviii. 8; 1 Kings viii. 65; Ezek. xxxii. 3; Ezra x. 8. In the first case it was a congregation in whose eight commandments were to be sought; and unless it was a goblin assembly, it could be seen while it saw.

In the second, it was the assembly that gathered at Solomon's feast. In the third, it is a crowd gathered in a net. In the fourth, it is a congregation from which persons may be separated as a penalty for wrongdoing. In no case, as cited is this *gahal-ekklesia* invisible, spiritual or universal. And, so far as the arguments yet presented are concerned, the "invisible" becomes a mere tradition.

Our honored brother asks two questions that deserve attention: "What about the bride of Rev. xix. 7, 8?" In the first place, there is no *ekklesia* in the passage. In the second place, the bride will not be dismembered or invisible, when she is robed to meet her Spouse at the marriage feast.

If it is not the business of the lexicographer to distinguish between concrete and abstract terms, "Whose business is it?" This is a pertinent and timely question. A master in Israel ought to be posted here. Any of his distinguished colleagues can tell our inquiring brother that no lexicon, Greek or English, makes a point of distinguishing between concrete and abstract terms. Grammars do not deal with the distinction. Many commentators and many creeds ignore the distinction, because many commentators are stupid and many

creeds false. The distinction belongs strictly to the domain of philosophy; and, according to Moses, Stuart, Ernesti, Morus, and other authorities, every teacher of exegesis ought to know philosophy enough to discern the distinction, when it exists. If our brother has represented himself correctly, he is evidently not at home in philosophy, and it might be well for him to imitate the example of others in some first-class school. If this is impracticable, he would derive great benefit from the private study of Kant's "Critique of Pure Reason," Hamilton's "Metaphysics," or Porter's "Human Intellect."

In closing, the writer begs to say that he has written nothing hastily or hotly, but every promise, or conclusion, deliberately, and calmly, and in the Spirit of the utmost good will. For the present the case is submitted to have the error disclosed.

[The above is Dr. Taylor's last in the *Religious Herald* in reply to Dr. Robinson. We predict that Dr. Robinson will never undertake to meet the three propositions submitted by Dr. Taylor, and if he does not his case is lost. All thinking people who have read the discussion will see that *ekklesia*—"assembly" does not mean an "invisible" something that never assembles.—Ed.]

A Preacher in Politics.

J. P. WILLIAMS.

The questions to be considered in the coming elections are personal, as there is practically but one party in Mississippi. This situation affords a fine opportunity for Christian citizens to make themselves felt in the interest of morality and good government.

There will be numerous candidates for the various offices, and it is safe to say that no dissipated man will be elected without Christian votes, neither any sympathizer with the whiskey business. Yet I am startled at my own statement. Will any Christian really vote for such characters?

But why should we not vote for men who get drunk? Because drunkenness is a vile sin against God, and a disgrace in the eyes of decent people. It enthrones the brute, and dethrones the man. To vote for such a man is to put a premium on vice, as these are men that have the moral and intellectual qualifications for every office, and these must be passed by for the others. Such officers are not trustworthy. They can be used by schemers for wicked purposes.

They fail to do their duty, are a blot on any community.

A man is rightly regarded as being in accord with his constituents who elect him to office. So you say to the world, this is the sort of man I seek to promote, this is my representative. I choose him to have charge over public affairs.

The one who throws a loose reign upon the neck of a depraved appetite and wallows in debauchery, is not fit to live in a decent community, much less to be put in to public trust.

There is a class of men who drink more or less, generally more, until a while before the election, when they "swear off," and become great advocates for temperance, almost ready to take the platform against whiskey, but suddenly change their minds, and become candidates instead. Beware of such, they may keep sober, but I doubt it.

Then there are those who never get drunk, but their sympathies are with the "bloody baseness." They declare the laws against it ineffective, and so, with one wave of the hand, they dismiss the whole matter. Such are not the men we need in office.

Remember brother, that when you vote for one who tampers with, or treats lightly this "matchless evil," you vote to perpetuate an incubator of crime, to break the hearts of defenseless wives, to make homeless widows and starving children. When you are about to vote, pause a moment and listen. You will hear wails and moans and heartbroken sobs; look, and you will see heartbroken women, starving children, with their wan faces upturned in piteous pleading, and the skeletons of men, raving at their own ruin. Who did this? The voters. How? By electing whiskeyites to office.

If Christians will do their duty, every office may be filled with anti-whiskey men. What a victory is within our grasp! What a sin, if lost by indifference. Friend, vote as unto God.

Where Did Baptist Originate.

If it be true that history fixes the origin of Episcopacy at a time subsequent to the days of the Apostles, then it did not originate with the Apostles, could not have been an institution of our Lord. Therefore it is reasonable to conclude that it had its origin in the minds of uninspired men, and is foreign to the divine plan. It also follows that the church which existed prior to the origin of Episcopacy knew no Episcopacy, and if the

Episcopacy can be traced through history to its origin and fixed at a date subsequent to the organization of the Apostolic church, then it is not the church of Christ, and the church that previously existed that knew no Episcopacy must have been the church of Christ. The fact that this church of Christ which knew no Episcopacy, cannot be traced positively, through history back to the Apostles, is no proof that it does not exist today. But if there is a church in existence today whose organization, teachings, and practices are in keeping with the characteristics of the apostolic church as discredited in the New Testament, the origin of which cannot be traced through history to its origin, fixing its origin at a date subsequent to the Apostles, then, would it not be reasonable to conclude that it began with the Apostles? Such a church certainly had a beginning somewhere or it could not exist.

Will some one kindly tell us from history when Baptist churches began, if it did not begin with the Apostles? I would like to ask again: How many other churches are there whose history cannot be traced to their origin?

J. R. SAMPLE.

To Pastors.

Mayton, Miss., Apr. 4, '99.

To the Rankin County Association:

BELOVED—Our brethren intrusted with our mission work are calling for our help in the support of the men and women already in the field, and further, for means to send others to work for God, in leading men and women to Christ.

I want every church in our association to do its part. Have you taken a collection for Foreign or Home missions? If not, will you not do so during this month? May it not be that God is withholding a great blessing from you or your church, because of your failure to honor him with a collection? I believe every church will do something if the pastor will put the matter before them. I have yet to find the church that refuses to pay something when called upon to do so. In the writer's judgment, it is a sin to go to our associational meetings, and write and discuss reports in favor of giving, and go back to our work, and neglect to put in practice what we have preached.

I can truthfully say that I have had an experience of great worth to me, in our College struggle. I had thought, and argued that my churches did not favor giving to the College, but did favor giving to Ministerial education, but when

Brother Lowrey's request came, I felt that I could not be loyal to the Convention in full, unless I gave myself, and asked others to do so. So I did give, and put the matter before my people and asked them to give. The result was they gave more to the College than to Ministerial education. So Brother Pastor, the fault may be in you, not in the church, not in the hard times. Just try the experiment and see.

Yours in Christ,

T. J. MILEY.

Lexington Normal School.

Do you want to make those examinations easier? Certainly, if you are a teacher—if you expect to be one, but how? Lexington Normal College offers a three months' course on the study of the public school branches, to begin 20th of March. It will be no hasty review, no "cramming," but a systematic, thorough study of those things that trouble teachers. Board and tuition \$12.00 per month. Instruction given by teachers of wide experience in school room and in holding teachers' examinations.

Increase your efficiency as teacher and your salary by taking this course for teachers.

HUMPHREY & BRUNSON,

Lexington, Miss. Principals.
mar28-3w.

Flushed Cheeks, Throbbing Temples, Nausea, Lissitude, Lost Appetite, Sallow Complexion, Pimples, Blisters, are warnings. Take Dr. M. A. Simmons Liver Medicine.

Southern Baptist Convention.

LOUISVILLE, KY., MAY 11-18, 1899

The Southern Railway will sell the round trip, tickets to be sold tickets at the rate of one fare for May 8th to 12th inclusive, with final limit fifteen days. Tickets may be extended to leave Louisville not later than June 10th, provided they are deposited with agent at Louisville prior to May 18th and payment of fifty cents.

For further information call on any ticket agent of Southern Railway or write C. E. Jackson, T. P. A., Birmingham, Ala. a65t

Confederate Veterans.

The Southern Railway will make a very low rate to Charleston, S. C., and return for the occasion of the Confederate Veteran Reunion there May 10-13. Tickets will be sold May 8, 9 and 10, inclusive, with final limit May 21st.

For further information call on any agent of Southern Railway or write C. E. Jackson, T. P. A., Birmingham, Ala. a65t

Baptist Directory.

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Oxford Association.

There will be a Fifth Sunday meeting of Oxford Association in April, which will meet with Good Hope church, eight miles east of Batesville. Program will be found in back of minutes of Oxford Association.

W. I. HARGIS.

P. S.—As there will be a similar meeting at Red Banks at the same time, to my regret I shall not be able to attend the meeting at Good Hope. I am pastor at Red Banks.

W. I. H.

Southern Baptist Convention.

Jackson, Miss., Mar. 28, '99.

Dear Sir:

For the Southern Baptist Convention at Louisville, Ky., May 12th, 1899, a rate of one fare for the round trip has been agreed on. The Illinois Central Railroad offers the Louisiana and Mississippi Baptists the shortest and quickest route by many hours. We run double daily through trains of first Class Coaches, free reclining Chair Cars, and Elegant Pullman Sleeping Cars. In addition to the above we expect to run the "Baptist Special," composed of strictly first Class Coaches, Chair Cars and Sleepers, on a Convenient Schedule so as to reach Louisville at a convenient hour. This Special will leave Jackson, Wednesday, P. M. May 10, 1899.

Rev. L. S. Foster, who has conducted so many excursions, will be in charge of the "Baptist Special," and with the assistance of other prominent ministers of the denomination will do all possible to add to the pleasure of the trip. It is a little early to give particulars, but either Mr. Foster or myself will gladly give you any information desired.

Yours Truly,
L. F. MONTGOMERY, T. P. A.

Ladies desiring a contented and happy old age should use Simmons Squaw Vine Wine or Tablets, commencing at forty years old and continue during "Change of Life."

Water at the Orphanage.

I travelled for a few miles today with our beloved Foster, Superintendent of our Baptist Orphanage. He spoke of building a cistern at the Orphanage. He said that he much preferred connection with the city water works, but that this would cost three hundred dollars or more. He said that the water would cost the Orphanage nothing after they got the connection, but that the pipes, fixtures, and work of connecting the Orphanage with the city water works would be \$300, or more.

I said, "Why Foster, surely there are thirty Baptists in Mississippi who would rather pay ten dollars apiece than to have you fooling with cisterns, and in constant danger of a shortage in water! Or, if not, certainly there are three hundred who would gladly give a dollar apiece!"

Well, you know Foster don't ask for money, he just takes care of the orphans and trusts. But I want them to have good water, and plenty of it. I'm a Baptist. I'll give the first ten dollars. I'm not

collecting for the Orphanage. I have more than I can do to collect for the College, but if there are twenty-nine others that will give ten each, or fifty-eight that will give five each, or 299 that will give one each, just send it to L. S. Foster, Jackson, Mississippi. Don't take it off of your mission money, nor your pastor's salary, nor your college money, just take it out of your pocket, and if you haven't got it, work a little harder, or economize a little more, and get it. Let the orphans have good water, and plenty of it.

Your brother,

W. T. LOWREY.

April 1, 1899.

Shorten the time of Confinement, Strengthen Mother and Supply Breast Milk or Child by using Simmons Squaw Vine Wine or Tablets.

The Significance of Economic History in Mississippi.

ADDRESS BEFORE THE STATE TEACHERS' ASSOCIATION BY CHARLES HILLMAN BROUGH, P. H. D.

Money making may be thought to be too realistic to put on paper and reduced to theoretical principles; yet it is manifestly possible to study man's activities in the ordinary business of life, to find how he gets his income and how he uses it. Political economy is the science which thus treats of man's character as formed by his daily work, concerning itself chiefly with such motives as are incentives to action, whether they be the making of the almighty dollar or the higher heroism of pleasure and pain.

It is a striking coincidence that Adam Smith's "Wealth of Nations" and the Declaration of Independence, the two classics that have made most for industrial and political independence, appeared contemporaneously in the year 1776. This coincidence is more than striking, it is prophetic; for as America was the first government to proclaim immortal truths that kings, however divine, can never be the image of a people's God, that royal decrees however just and impartial can never represent a freeman's will, so America has carried to its highest development that economic self-reliance, independence and deliberate forethought of which Adam Smith was forerunner.

And nowhere "has this increasing purpose run and the minds of men broadened with the processes of the sun," more majestically than in the history of Mississippi. Hardly a half century ago our commonwealth was a motley com-

posite of masters, slaves and freebooters, with a wasteful import and credit economy, wild cat banking system, and little or no diversification in industry apart from the plantation unit. To-day all this is changed. An aggregation of masters and slaves has been transformed into a body politic, in which all citizens enjoy equality of opportunity. Deeds of trust and advances upon crops for provisions which could be more cheaply produced at home have been, to a large extent, replaced by a cash economy, and wasteful methods of living have modestly retired in favor of a diet of hog and hominy. State banks, of which the Union and Planters may be taken as types, unduly extending their credit on slender resources, have gone into liquidation and been succeeded by national and private banks making loans only upon cash assets. The tenant system, with its hospitality and credit-labeled larders, has gradually given way to a tendency of industrious, economical and solvent freeholders. This wise husbandry reaps its legitimate fruit in the fact that the mortgage indebtedness of the Mississippi farmers is less than that of the farmer in any other part of the Union, and further, in the fact that per capita indebtedness of our native State is \$19.66, while the average in the United States at large is \$114.15.

The number of farms in Mississippi has increased from 42,940 in 1860 to 144,818 in 1890, and the acreage under cultivation from 5,065,000 acres in 1860 to 6,849,000 in 1890. More significant still is the fact that hand in hand with this increase in the total acreage under cultivation there has gone an increase of small farmers. Diversity in crops, the introduction of improved methods in agriculture, and the rise of a sturdy white yeoman population—all have tended to reduce the size of the average farm unit, from 370 acres in 1860 to 122 acres in 1890. A pamphlet recently issued by the agricultural department of the U. S., comparing crop values in Mississippi with those of the middle western states, places the average in Mississippi at \$2.21 per acre as against \$7.81 in Illinois, \$9.23 in Indiana, \$6.85 in Iowa.

There are today 95 banks in the State with an aggregate capital of \$16,000,000, representing deposits approximately \$10,000,000, extending loans of more than \$12,000,000. Within the past ten years the number of banks in the State has more than doubled, and in spite of im-

pairment of business activity, 8 new banks were incorporated in 1898. While Savings Banks are the exception rather than the rule in the State, it is promising to note that a few of these beneficent organizations have been projected within our borders and are making for economy, thrift and compound interest.

Foreign mortgage and loan companies have satisfactorily invested large sums of money in our farming lands, and give earnest of developing our vast store-house of unexploited wealth. Building and Loan Associations, bed-rocked, in gilt-edged, mutual credit, and rooted in the substantial soil of absolute solvency, have dotted our state all over with happy, cozy, and contented homes. Factories running at full blast at Columbus, Corinth, Enterprise, Natchez, and Wesson; large compresses and oil mills at Jackson and Vicksburg, and the recent incorporation of four steamboats and packet companies, bespeak more forcibly than words the development of industrial economy, which in capital invested and dividends declared, compares favorably with that of New England.

That this diversification in industry is not artificial, may be seen from the fact that Mississippi is endowed with a wealth of forest lands, with clays suited to the manufacture of brick, tile, and every grade of pottery, with immense fields of cotton, abundant water power, cheap fuel, and inexpensive labor; and further, from the fact that capital is buttressed by liberal taxation and bankruptcy laws, which secure the creditor, and at the same time protect the debtor. A maximum rate of taxation, state and county, of only 18 mills, based on an assessment averaging not more than 50 per cent. of the value of the property taxed, a 6 per cent. legal interest rate written in contracts, and speedy enforcement according to terms, and rock-ribbed laws for the collection of debts—these are the alluring conditions which invite the strategy of our captains of industry.

Teachers of Mississippi, the economic history of our state is indeed a priceless legacy! Will we prove worthy custodians of the trust confided to our keeping? Will we obey the silent command of the century, which looks down upon us and bids us continue the struggle with redoubled energy? Will we put behind us plagues and rumors of plagues, believing that God has scattered the bones of them encamped against us? Will we increase ten fold the talents of

our material resources, our meadows that sparkle like emeralds on the queenly bosom of the state, our fields of cotton and waving grain, vocal with the praises of the happy husbandman, and replete with the gladness of the rewarded toiler, our unheaven forests that "like giants stand to sentinel the enchanted Land?" God grant that the traditions of the old may prove an incentive to the progress of the new; that we may realize that the true grandeur of nations consists not in the rhapsodies of epic heroism, but in the diffusion of the greatest knowledge among the greatest number; and that we may all exclaim with one acclaim,

Henceforth, Mississippi, we look up to thee.

Not down at other states; Arise, arise, be not proud, be humble and be wise!

And bow thy head to the unknown, Supreme One who on high Hath willed that as a state thou shalt never die

T. L. Tyner, Acme, Miss., writes: My mother has used Dr. M. A. Simmons Liver Medicine thirty years, since it cured her of Neuralgic Dyspepsia. She still uses it for her general health. A package of Zeilin's was once given her. It did not act satisfactorily.

Exegesis.

W. F. YARBROUGH.

"AS OFTEN AS."—1. Cor. 11:26.

The Apostle Paul in the two preceding verses recounts the words used by our Lord in instituting the Memorial of Bread and Wine. He says that he himself had received from the Lord the account which he transmits to them. Having done this, he goes on to instruct the Corinthians, who had greatly abused the ordinance, as to several particulars of its observance.

Without taking up any of these points for the present, except that concerning the frequency of its observance, let us see if we can ascertain Paul's meaning concerning that. Though incidentally mentioned, the point is an important one, and not easily settled. Of one thing we may be sure, and that is, that Paul knew nothing of any fixed or regular time for the observance of the Supper. The passage is valuable for what it does not say, and in not making a special deliverance, it teaches us by its construction that none was to be made. In other words, Paul means to say that at any time when Christians eat this bread and drink this wine, they are to proclaim the Lord's death till he comes again.

Now this may not appear so clear from the English translation "as often as," which, as a note of time, may be definite or indefinite.

Paul's language is not liable to any such ambiguity. The Greek adverb translated "as often as," if it stood alone, followed by the Indicative mood, might be understood as referring to a well known point of time, recurring at regular intervals, say once a year, at the time of the passover. There is, however, with the adverb, a little particle followed by the Subjunctive mood, which gives a great deal of significance to the passage. Such a construction, according to Winer, an acknowledged authority in New Testament Greek, is used if an action is to be expressed which can or will occur, but in regard to which there is no certainty when or how often it will occur.

The presence of the Subjunctive mood settles the question, making it clear that the meaning is "at any time whatsoever." This meaning would obtain with any tense of the Subjunctive mood, but the indefiniteness as to time is brought out even more forcibly, by the Present Subjunctive, which occurs here.

According to the authority just quoted, this form of the verb in this construction, "for the most part denotes a frequently repeated action, not limited to any particular time." Of such a character is the action indicated in observing the Lord's Supper. In verse 25 the Apostle represents our Lord as using the same construction with reference to the cup.

Since this is the only passage bearing upon the frequency of the observance of the ordinance, except the references to Apostolic practice in The Acts—and these seem to indicate that the early Christians observed the Supper as often as they assembled—we can easily see why there is no regular time agreed upon among Baptists for the observance of this Memorial.

We Baptist folk claim to want a "thus saith the Lord," for our practices. Here, by plain statement of Scripture we find that Paul did not know of any regular time for observing the Lord's Supper. Hence, we are in agreement with God's Word.

The Curative Properties, Strength and Effect of Dr. M. A. Simmons Liver Medicine are always the same. It cannot be equalled.

To the Southern Baptist Convention.

Of course we all want to attend the coming meeting of the Convention which promises to be one of the most interesting of the closing decade of the 19th century.

There will be "Baptist specials" leaving Jackson and Winona at 7 P. M. May 9th, and reaching Louisville the next day. The Southern will be the most liberally patronized of all roads to the Convention, being accessible to the Baptists of Alabama, Mississippi, Florida, Georgia, and in fact all the South. The magnificent service of these systems has already been tested by Mississippi Baptists in former years and needs no guarantee to insure the comfort and pleasure of their patrons. Of course every one wants to take in Chattanooga with its places of historic interest and magnificent scenery. After leaving Chattanooga we will have a daylight ride through the beautiful mountain scenery of East Tennessee and the famous blue grass region of Kentucky.

Fare from Jackson to Louisville and return, \$16.90.

Fare from Winona to Louisville and return, \$14.25.

For further information address me at Jackson, Miss.

W. F. YARBROUGH.

Constipation of the Bowels may be easily cured by a few doses of Dr. M. A. Simmons Liver Medicine.

S. B. Convention

Louisville, Ky., March 23, 1899.
THE BAPTIST, Jackson, Miss.

We will appreciate your kindness if you will publish the following notice from now until the meeting of the Convention, and favor us with one copy of your paper:

SOUTHERN BAPTIST CONVENTION, LOUISVILLE, KY., MAY 12, 1899.

The Committee on Entertainment respectfully invite your attention to the following announcement, to-wit:

All duly accredited delegates, whose applications are received by the Secretary, on or before Friday, May 5th, will be provided with homes, and notice of their assignment will be mailed to them. For the information of delegates and visitors who desire hotel or boarding house accommodations, we have secured the following rates per day:

Galt House (Convention headquarters) \$3.00; Louisville Hotel \$3.00; Willard Hotel \$2.00; Fifth Avenue Hotel \$1.50; Waverly Hotel \$1.50; Victoria Hotel \$1.50. Other hotels and boarding houses \$1.00. No assignments of homes will be made after May 5th.

Address all communications to Thos. J. Humphreys, Secretary, 544 West Main street, Louisville, Kentucky.

J. B. MARVIN, Chairman.
THOS. J. HUMPHREYS, Sec.

THE BAPTIST.

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J. B. SEARCY EDITOR
T. J. BAILEY BUSINESS MANAGER.

Entered at the Post Office at Jackson, Miss.,
as mail matter of the second class.

Subscriptions are considered permanent unless notice is given otherwise by subscribers. Arrangements are expected to be paid in the paper is ordered to be stopped.

Obituary notices of 100 words inserted free; over that amount will be charged at 5 cents per word.

Persons seeking obituaries, must either send in cash, or state plainly to whom we are to look for the money.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to the Mississippi Baptist Publishing Company, Jackson, Miss.

Manuscripts to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In request for change of post office, do not fail to name office from which and to which the change is to be made.

ANNOUNCEMENTS.

We are making a new mailing list from the old books of the *Record and Lander*. In the rush of business, mistakes have occurred, and will occur no doubt again. Be patient with us awhile, and if mistakes are made, in your initials, the spelling of your name, or in the time which you are paid, kindly and promptly inform us, and our best endeavors will be used for the immediate correction.

In a very short time we will print each week the date to which each subscriber has paid, on the margin of his paper, so do not look for written receipts hereafter.

Some letters are coming in asking if we can send the *Home and Farm* or *Commercial Appeal* as a premium. We cannot. Our arrangements with these two publications terminated on February 28th.

PREMIUMS.

Until further notice, we offer THE BAPTIST one year and Mississippi Baptist Preachers by Rev. L. S. Foster, for \$2.50 in advance. This is a valuable book for Mississippi Baptists and will sell for \$2.25.

Also THE BAPTIST and Orphanage Gem for \$2.00 in advance.

T. J. BAILEY, Bus. Mgr.

EDITORIAL.

The Supreme Opportunity.

There is a tide, which taken at the flood leads on to fortune. In every great enterprise there is a supreme opportunity. It is not strange that wonderful things should mark the closing of the 19th century.

Certainly never before have Baptists had such an opportunity to spread abroad the gospel of our blessed Lord. In other ages our ancestors were fined and imprisoned, and driven into obscurity for the advocacy of the very principles we hold sacred today. About one hundred years ago Richard Curtis, then living near Natchez, in this State, was ordered by the Spanish Catholics to cease to preach Baptist doctrine at the peril of confiscation of his property and banishment from Mississippi. He did refugee to South Carolina a few years for protection, but soon returned, and preached Baptist doctrine with greater zeal, and wonderful success, though persecution was intense. Now we have an army of more than 100,000 white Baptists in the State. All departments of our work are well organized and well managed.

What is true of Mississippi is true of nearly all of the States composing the Southern Baptist Convention. We are second to no other denomination in point of wealth and culture. It is to be hoped we are not less pious, and consecrated. Now an opportunity is before us, the like of which was never known before. China, with her four hundred millions of heathen souls, for ages shut in from the influence of the gospel, is, by a strong providence being dismembered and broken all in pieces. All this will turn out for the furtherance of the gospel. The victory of Japan over China has greatly enhanced our mission work with that people and many conversions follow. Africa is being laid open by railroads, and new and important fields of interest are presenting themselves to us, and our old mission fields there are quite fruitful.

Our Papal fields are "white unto the harvest." Baptists can meet Romanists as no other denomination can. Romanists and Baptists are antipodes. Take from any other denomination what they hold in common with Romanists, and they are Baptists. Take from them what they hold in common with

Baptists and they are Romanists. So it is evident that the evangelism of Romanists belong to Baptists. For more than a quarter of a century we have had a mission in Italy, but it must be reinforced by strong men soon if we expect to succeed there.

In Brazil we have a strong hold, but only one missionary to about every 700,000 souls. To listen at Bro. Bagby plead for that field you would think our forces might all be concentrated there.

Mexico is our door neighbor, and shows what Catholicism can do for a country. We have one missionary to every 500,000 there. These all are missions under our Foreign Mission Board.

But our home Board is charged with the most inviting work before the denomination today. Cuba and Porto Rico are under our national flag. They are rapidly learning the difference between liberty and tyranny. And as they grasp this idea politically, they naturally seek for its counterpart religiously. This they find in Baptist principles. A Baptist church is the best type of pure democracy on earth. In it all the members are equal, whether they be rich, or poor, learned, or ignorant. Each church is independent of all others. These principles naturally inspire a love of liberty. The supreme opportunity is to occupy these fields. Our contributions will tell our determination. God help us to be faithful.

A Glad Day for the Baptists of Jackson.

Last Sunday, April 9th, we worshipped for the first time in the main Auditorium of the new church. For ten years and more the church has been looking forward to this day. It was with glad hearts that we heard them say, "Let us go into the house of the Lord." The Methodists, Presbyterians and Disciples dismissed their morning services and with their pastors worshipped with us. It was a great congregation of a thousand or more that assembled to do honor to the occasion and to hear the man of God who put the best energy of his life into this church and to whom more than any other individual is due the credit of this beautiful building. It was fitting that Bro. Sproles should preach the first sermon in the new audience room, though he himself said that it was an occasion of "sweet pain" to him. The preacher was himself as he discussed the nature of true worship and all who have fed on Sproles' preaching knew what that means.

Those who are not acquainted with the financial weakness of the church at Jackson cannot begin to appreciate the burden under which we have struggled in trying to carry to completion an enterprise of such magnitude as we ourselves would never have undertaken. The membership is nobly striving to discharge its obligation in this respect. During the last two months the church has raised about \$750.00 for furnishing and finishing the building, and this, in addition to keeping up the benevolent and running expenses of the church, which are heavy. The outlook is bright and the membership is hopeful. Some valuable additions have been made recently to the membership.

Baptists of Mississippi, stand by us just now when we are so near the top of the hill and a little encouragement will be worth so much to us. You have a peculiar interest in this magnificent building. Your money is in it and it represents you at the State capital where more visitors come than elsewhere in the State. When you come to Jackson do not fail to visit your church and ours. The interior of the church has a most pleasing effect, and in its furnishing and finishing cannot be excelled in the State. "Hitherto the Lord hath helped us," and he is our dependence still.

In addition to the triumph over the canteen in the army and navy, comes the encouraging news that saloon keepers in Cuba are forbid. den to sell liquor to privates or non-commissioned officers.—*Ram's Horn*.

The Attorney-General has ruled that the law enacted by Congress in prohibiting the sale of intoxicating liquors only prohibits the dispensing of it by officers and privates, and anyone else outside of the army can sell it in the canteens. The W. C. T. U. Will protest against the decision. If the Chief Executive, Mr. McKinley, would only use his prerogative and issue an order prohibiting the sale in any encampment or home and that will end it. W. H. PATTON.

Myrtle, Miss., April 5, 1899.

Bro. Searcy:

Please give notice in your valuable paper that the Sunday School Institute of the Chickasaw Association will meet with the Shady Grove church six miles west of Eora, on Saturday before the fifth Sunday in this month, at 10 A. M. We have an interesting program and desire a good attendance, and a real spiritual meeting. Every body invited. W. L. SOUTHER.

NEWS AND NOTES.

We are pained to learn of the serious illness of Dr. C. E. W. Dobbs. Many prayers are being offered that the Lord will restore him.

Professor J. G. Dupree, of the State University, paid our office an appreciated call a few days ago. He is a Baptist, warp and woof, and well woven in.

Dr. A. M. Croxton, formerly pastor at Oxford in this State has recently been assisted by Dr. P. H. Hale in a good meeting at Monroe, N. C. Twenty were added to the church.

The Southern Baptist Convention will assemble in Louisville, Ky., at 10 o'clock, A. M., May the 12th. The different lines of railroads will sell tickets at one fare for the round trip.

Rev. B. F. Whitten, of Dyersburg, Tennessee, writes, "I feel a great interest in the Baptist cause down there, and could not think of trying to get along without it."

With many others who live closer felt the same way.

Rev. A. G. Lowrey has recently resigned the care of the 41st Avenue Baptist church, Meridian Miss. The church passed very complimentary resolutions, which were duly reported by their clerk, Bro. C. E. Roberts.

"Here comes Dr. Loftin, of Tennessee, with another book on the Whittitt matter. It is entitled, 'English Baptist Reformation.' We will give our copy to the first brother who will promise to read it and say no more about it."—*Biblical Recorder*.

Brother J. W. Etheridge, of Ashley writes, "I feel that I cannot get on very well without the paper. Wife and I anxiously look for it every week. If she gets it first, I wait till she reads it. I sometimes wish I had two sent to me instead of one. May God bless you."

We appreciate kind words and prayers.

Sometimes brethren speak of "Thanksgiving Day," as an innovation among Baptists. We see from the minutes of our State Convention in 1841, that Rev. T. L. McKim, offered the following resolution,

which was adopted: "Resolved, that this Convention respectfully suggests to the Baptists, and other Christian denominations in the United States, the propriety of observing the fourth day of each and every July as a day of thanksgiving."

The following deserved compliment from the *Alabama Baptist* of a distinguished brother in our State we gladly lay before our readers: "Hon. Evon M. Barber, of Biloxi, Miss., is a candidate for Lieutenant-Governor of that State. And while we shall not interfere in the politics of our sister state, yet we must say that the Democratic party will make no mistake should he be promoted to that office. He is a wise man, prudent, thoughtful, conservative, true to his friends, and just to his enemies. We have known him from his youth, and there is not a blemish on his character, or a spot on his reputation. Courteous, generous, philanthropic, he lives and moves and has his being in a pure atmosphere. He possesses all the qualifications requisite to the proper discharge of the duties of the office, and we would rejoice at his election."

We find the following in the minutes of 1850 of our State Convention. "Your Committee have had before them from another quarter, a proposition which they submit to the favorable consideration of the Convention: The Trustees of Mississippi College, located at Clinton, in Hinds county, offer to relinquish to this body, the entire property and control of the College, unencumbered by a cent of debt, with the only condition, that should the Denomination fail to keep up a school on the property, it reverts back to the Trustees. The property is understood to be worth eleven thousand dollars. It is recommended that the tender be at once accepted." Two words express that which was revertible, "the property."

No subsequent endowment can possibly be involved by the terms of the original acceptance of the property.

Cleveland, Miss., April 9, 1899.

Dear Bro. Searcy:

The Baptist church in Cleveland sometime ago observed the week of prayer and self-denial as a help in preparing ourselves for the contribution to the work of our Home and Foreign Mission Boards. Today we round up our collections with one hundred and twenty-seven dollars and forty-five cents. The

Cleveland church has sixty-six members on her roll. I send you this item as a matter of encouragement for other weak churches. We have no rich people in our membership,—only, some who are willing to do. Two more weeks remain and the year's record, so far as our general Boards are concerned, will be made up and put into the pigeon hole of the past. I hope to hear that our Home and Foreign Mission Boards go up to Louisville free of debt.

Fraternally,
R. A. COHRAN.

Delegates to Southern Baptist Convention.

Each delegate will send his own name to the Committee on Entertainment, Thos. J. Humphreys, Secretary, 514 West Main Street, Louisville, Ky.

Each appointee will please inform me of it, the very day he decides not to go, even if you must write me at Louisville, so that your place may be given to another; but if in any event you find before May 10th that you cannot go, write me at Winona, so that your place may be given to another man. Think, brethren, of this. Think of the other man, and do not hold down a place in Kentucky when you are in Mississippi. It will cost you a one cent postal card and the writing of a dozen words. It will save a lot of trouble to the bewildered and perplexed secretary, and some anxiety to the other man. If your name occurs in both classes let me know. The list in Class 1 is made out on the basis of last year's delegation. I hope it will be possible to make it larger by an increase of contributions. If, in the event that it must be smaller, on account of reduced contributions, the delegation will be notified, and such names will be erased as are agreed to at that time.

CLASS 1.

J. D. Anderson.....Blue Mountain
N. W. P. Bacon.....Oxford
Henry Bennett.....Moss Point
T. J. Bailey.....Jackson
W. M. Burr.....Greenville
D. Burney.....Ackerman
G. B. Butler.....Lexington
J. R. Carter.....Blue Mountain
R. A. Cohran.....Cleveland
S. G. Cooper.....Tupelo
W. J. Derrick.....Canton
M. J. Derrick.....Courtland
L. S. Foster.....Jackson
W. A. Hamlett.....Grenada
J. A. Hackett.....Meridian
J. P. Hickman.....Durant
H. P. Hurt.....Kosciusko

S. L. Hearn.....West Point
J. P. Harrington.....Osyka
E. P. Jones.....Columbus
W. W. Kersh.....Brandon
J. L. Low.....Utica
P. I. Lipsey.....Greenwood
E. B. Miller.....West Point
W. A. McComb.....Crystal Springs
J. K. Pace.....Hazlehurst
W. P. Price.....Winona
J. L. Price.....Norfield
R. M. Richardson.....Eupora
H. W. Rocket.....Harrison
A. V. Rowe.....Winona
J. W. Sturdivant.....Shuqualak
H. F. Sproles.....Vicksburg
J. A. Scarborough.....Bogue Chitto
R. A. Venable.....Meridian
W. F. Yarbrough.....Jackson

CLASS 2. (So far as heard from.)

S. W. Cole, Trinity Association.....Maben
J. P. Culpepper, Miss. Ass'n.....Gloster
J. T. Ellis, Yazoo Ass'n.....Goodman
W. E. Ellis, Cold Water Ass'n.....Senatobia
J. P. Hemby, Copiah Ass'n.....Hazlehurst
J. R. Johnston, Strong R. As. Steens Creek
L. P. Kees, Fair River Ass'n.....Fair River
T. E. Morris, Harmony Ass'n.....Good Hope
A. J. Miller, Central Ass'n.....Yazoo City
M. L. Oswalt, Chester Ass'n.....Maben
J. B. Bock, Pearl Leaf Ass'n.....Clinton
H. M. Whitten, Kosciusko As.Kosciusko

apr 12-93

Some Mission Collections.

The April returns are showing well. Here is Crystal Springs, fire swept, pastorless, and otherwise hurt, with \$65.50, and Starkville, bereft of her great leader, pushes beyond the front with \$108.50, while Columbus keeps up her well earned reputation in a monthly offering that reaches \$68.00. Cato sweeps the gamut with \$24.00, and New Zion strikes an octave, while across the Rio Grande comes tidings from our noble Mississippi missionary, to show how he loves the Lord and how he loves to work with his brethren in Mississippi, a check for \$50.00. Kosciusko is in a brown study over \$50.05, even though it does not hurt. Greenville is happy at making \$68.31, while Burr is constantly pricking with the hope to raise the temperature 100 before the month closes and her neighbor, Leland adds \$16.05. Meridian puts in her monthly through Dr. Gill of \$50.00. Here are the W. M. S. which tell of self-denial and prayer, breathing woman's love and devotion all the way from \$2.75 to \$11.00. While the icy breezes are giving way before the southern zephyrs and the sun is clothing the fields and woods in green, yield your heart brother, sister, to the Son of righteousness, and bear his call to noble endeavor in the great world field. A. V. ROWE.

Do your duty towards God.

Temperance.

Never drink, never drunk.
Swim in the sink in sorrow.
Duties are our events are God's.
There is no evil without a remedy.

Two glasses of beer are two too many.

A drunkard might make a cloudy morning.

What sobriety conceals drunkenness reveals.

Drink is the root, drunkenness the fruit.

Nothing but prohibition can save the nation.

If America sinks, 'twill be through drink.

Saloons are toll-gates on the way to perdition.

Wine smiles to the cup, but stings in the conscience.

Beer is never as flat as those who drink.

Look before you leap, the ditch may be deep.

Often drunk, never sober, falls like leaves in October.

Drunkenness is like midnight, moderation is twilight, abstinence is daylight.

Dr. H. C. Drake, Committee.

It is strange that in the richest country in the world, the cry of hard times is so general. Overproduction is given as the cause. Under consumption, however, is the more adequate reason. If the people's money were spent for staple and best productions, it would set the forces of factories and farms and mines and commerce so actively at work that labor and capital would breathe freer. This underconsumption has its tap-root in the expenditures of the masses for intoxicants. The subject is one of such financial proportions that all involved in both tariff and silver questions combined do not equal one-fourth of this every day.

Drop the enormous sum of the nation's liquor bill from the amount that should be coursing through healthy channels of commercial and industrial operations, and you will see what the chief cause of stagnation in the legitimate and equitable business of this country.

This point is plausibly answered by saying, "The money spent for intoxicants is put in active circulation, and so prevents instead of creates 'hard times.'" The answer is more plausible than accurate. The pickpocket takes one hundred dollars from the pocket of an honest man who is going home at night; that money is put in circulation. But it is of no value in the hands of the thief and the next day

it would have been circulated among workmen for their wages or the merchant for dry goods instead of "wet goods." It is transferred from healthy to unhealthy circulation, and harms instead of helps the true interests of labor and capital. Consequently it would have been better for labor and capital if that one hundred dollars had been sunk "where the sea is deep." That hundred dollars is a type of money worse than sunk in retail trade in intoxicants.—Selected.

Waynesboro Times—A jug of liquor recently cost a man in Waynesboro \$100 in cash, two or three days sickness, a bruised face by falling in the fire, a doctor's bill, fees for two lawyers; and the same liquor was the cause of the arrest of a man and his wife on the charge of robbery, another lawyer's fee, one day's time of a justice of the peace, a sheriff, several witnesses and a clerk, a lot of hatred and slander that will live no one knows how long.

England's New Law.

The following, clipped from the *Toronto Monetary Times*, tells its own forceful story.

"England has at last recognized that the state has a duty in connection with the inebriate. A law has just gone into force under which an individual, after a fourth conviction for drunkenness is to be treated as an habitual drunkard and confined in a reformatory at the expense of himself or his friends, if they be able to pay, or at the cost of the state if necessary."

America is often accused of aping England and English things; here is one place in which we might follow her example with untold individual and national advantage. And drunkenness should not be the only proscribed evil; the drug habits, such as morphine and cocaine, should be placed in the list. Insane people are confined and treated for their malady, and the liquor or drug fiend is temporarily insane, and a menace to himself and the community. It is from this dissipated class that the criminal docket is largely supplied. Sober men, under the influence of no degrading drug, sometimes kill each other, but in such cases the provocation is generally great. The brawls, the broken heads, the shootings with intent to kill, and the severed arteries that the criminal tide waves cast into our courts, are the results as a rule of a liquor or drug debauch. To cure men forcibly of such habits is no more

an infringement of personal liberty than the imprisoning or killing for the committed crime. As proof that what is here said of the origin of a majority of crimes is true, one need only examine the police docket here in our own city for a week. It is not going too far to say that without drunkenness and these imbecile-making drugs Memphis, or any other city, could get along with about a fourth of its police force. That such a state of moral perfection will ever be reached is out of the orbit of the probable, but that something better than the present state can be established is entirely within the possible. The first step Memphis should take along this line should be to memorialize the legislature to enact a law making it a misdemeanor for a druggist to sell cocaine or any substance therefor to any one not presenting a doctor's prescription. Arkansas has taken such a step to protect her citizens and Tennessee cannot do better than follow suit. This would be a partial eradication of the evil, but as ways will always be found to evade the law, the other enactment of compulsory treatment for the confirmed habit should follow. It will cost the State no more to cure a man than to try and to imprison him two or three times. It is not claimed that the treatment is infallible. Some return to the old habit, but neither is the sentence handed down by a criminal judge an infallible cure for the man's wickedness, unless, indeed, the sentence be of such a nature as to put out the life of the offender.—Appeal.

Program.

Program of Fifth Sunday meeting of the Cold Water Association. Introductory sermon—J. A. Lee.

1. What is the best method of systematic benevolence for the churches to get up money for the cause of Christ?—W. E. Ellis.

2. Is baptism the door to the church of Christ?—A. N. Billingsly.

3. Is the Christian under obligation to keep the ten commandments?—B. R. Nury and A. G. Berry.

4. The evils of Mormonism and how to meet them.—J. A. Lee.

5. The evils of the practice of annual calls to the pastorate.—T. A. Knight.

6. Was the Baptist church missionary or anti-missionary before the division?—J. W. Lipsy.

The meeting to be on Friday before the 5th Sabbath in April, at New Hope, Tate county, Miss.

J. C. DRAKE, Committee.

Obituaries.

Asa Langston.

Asa Langston was born in Tuscaloosa, Alabama, January the 3rd, 1819, professed conversion in 1838, and joined the Baptist church in 1837. Removed to Mississippi the same year and united with the church there and ordained a Deacon in 1840. He resided there fifty-two years, or until 1896, at which time he removed to the Indian Territory, and united with Guertie church the following May and continued in the fellowship of said church till the Lord called him home on the 17th of March, 1899. His funeral was preached Sunday at Guertie cemetery by J. W. Castee, followed by J. W. Hulsey, from the Territory.

A great man and a prince this day has fallen in Israel. The congregation was greatly moved, the relatives were overwhelmed in grief at this sudden parting. Bro. Langston came to church that night as well as common. He joined the congregation in singing "How Firm a Foundation." When the song was finished he inclined his head forward just a little and expired.

The above date shows him to be 80 years, 2 months and 14 days old. We have been very intimately associated with him for nearly two years and always found him alive to the interest of the cause, the necessity of the pastor and the spread of the gospel. We loved to converse with him and always felt benefited by so doing. He was wise in counsel, fertile in resource, and immovable in his purpose. If for any reason he differed from you his criticisms were very mild and loving.

Bro. Langston was married to Mrs. Julia Ann Smith, September the 17th, 1839, and to this union were born nine children, only four of whom are living, the two sons, H. G. and A. D. Langston, at Pittsboro, Miss., and Sisters Julia Stevens and Sophia Powell, of this place, who were present at the funeral services. To all of the relatives we wish to say God comfort you and give you grace for this hour. It is sad to part with those we love, but we long in heaven above in the Hallel of Hallel in the sanctum sanctorum in the sinless summerland in the sunbright climes of eternal bliss, we will meet him there, dear loved ones.

Sleep on, beloved, sleep on and take your rest.

We loved you well, but Jesus loved thee best.

To the Brothers and sisters and grandchildren I extend my sincere sympathy and condolence.

His pastor,
J. W. CASTEE.

Who Knows?

Will some of the readers of THE BAPTIST please tell me the whereabouts of Augustus Rogers, or any information about him or his sister, Martha, that married one Mr. Thomas Brewer, and lived somewhere in Tallahatchie county, or his sister Mary, that married one Mr. Johnson, and lived somewhere in Panola county. Any information will be gladly received.

JAMES L. ARNOLD.

Cumberland, Miss.

No other medicine Builds Up and Fortifies the system against Miscarriage as well as Simmons Squaw Vine Wine or Tablets.

The Chronicler.

L. A. DUNCAN.

Nearly sixty-one years ago the *Chronicler* came to Mississippi. His home, except when off at school, until 1847, was Grenada. The Baptists there were weak in numbers and without a house of worship till about 1842. Elder J. G. Hall was the first pastor, succeeded by Elder E. C. Eager, and then Elder Sylvester S. Paw. These have all, after faithful work, gone to their rewards. Not one of the members of those days is now living—Bro. Eager was the last.

If the *Chronicler* is not mistaken, Bro. Eager went from Grenada to Fellowship church, Jefferson county, where he had a successful pastorate, a single member of the body at that time, perhaps, only on roll-call today. Later he accepted a call to Old Antioch, Warren county, where his memory is cherished still by the survivors of those days. His great interest in Mississippi College took him to Clinton, and for that Institution he gave labors oft and long.

It was the privilege of the *Chronicler* to spend many precious hours in the home of our dear brother and to receive much kindness from his good wife—one of the most devoted mothers, as proven by the large family of noble sons and daughters she raised. She passed over the river before attaining old age, he being left until quite recently, when he quietly laid his armor down at the home of his son, Prof. P. H. Eager, and is at rest on the other side.

The ranks of the ministerial veterans is being rapidly thinned, and the working laymen of half a century ago are now mostly only remembered—many are already forgotten. Occasionally we hear of Bros. W. H. Taylor, L. B. Holloway, D. E. Burns, C. S. McCloud, J. B. Stiteler, H. B. Haywood, Wm. Casey Crane, D. B. Crawford, J. B. McLelland, G. H. Martin, M. W. Christman; etc.; of central Mississippi, but scarcely of the "piney woods" region. Now in the East, we must add to list, Bros. M. P. Lowrey, Martin Ball, etc., and now Bro. T. G. Sellers.

Among the older ministers still with us, are Dr. Webb, Bros. N. L. Clarke, Jno. T. Freeman and some possibly, who do not yet claim to be old. It is with a feeling of loneliness that the chronicler notices the frequent obituaries recording the death of friends of his youth. Recently there was sister C. M. Balls and Bro. S. E. Dudley, and later Bro. J. J. Lackey. He begins to fear that he may not meet

the few left on earth any more—now until we reach the home above.

Changes are going on all round us, among the living. Meridian is experiencing some, spiritually and otherwise. The whiskey element is secretly at work with us—but it is not as confident as Jackson advocates seem to be of Hinds county. Our churches are progressing. Smith Side has had revival services several weeks, and 41st Avenue has just shipped a box to a missionary in Indian Territory—it is valued at \$60. Elder Lowrey has resigned as supply and declines a call for all his time. Elder J. D. Cook preached to the congregation Sunday, the 2d inst. Meridian, April 3, '99.

To restore the Clear Skin, the Bright Eye, the Alert Gait and Sound Health, use Dr. M. A. Simmons Liver Medicine.

Annual Supper.

J. D. STONE.

Dear Bro. Searcy:

I want to say, to keep Bro. E. L. Wesson from feeling too lonely, that he is not alone in his views in the annual observance of the Lord's supper, after the order of the Jewish passover. For Paul in his first letter to the church in Cor. 5th chapter, where he speaks of Christ as "our passover." Then in the 8th verse he said, "let us keep the feast." In the margin it reads, "Holy day." Now what day, if not the crucifixion day? Then in the margin of the Revised Version, we find, "keep the festival." An anniversary day—Webster. Then what could Paul have meant, if it were not an annual observance of the Lord's supper?

I am glad Baptists are free to read the Bible for themselves, and not under oath (as some are) to obey any Theological Lord.

The old Bible being full of types and figures of Christ and his church.

We might pursue Bro. Wesson's thought a little further, and say that as circumcision was a prerequisite to the passover, so baptism is a prerequisite to the Lord's supper.

So baptism in the Christian church, stands in relation to the Lord's supper, as circumcision did to the passover. But the laws governing the subjects are changed.

We see our Pedit Baptists welcome females to the ordinance of baptism. So we find that he who gave the laws, viz: Borne in the house, bought with money, and voluntary obedience, to govern the subjects of that ordinance. Likewise, Christ, who commanded

baptism, required that the subjects of baptism be borne of God, bought with blood, and a public profession of faith in Christ. And no one has any more right to change the mode and subjects of baptism, than Moses had to change circumcision.

I think Moses practiced close communion as strictly as we Baptists ever do. I do not see anything in this to frighten Baptists or to encourage Pedit Baptists.

The above is not written to induce argument, for arguments seldom do good, but often evil.

Rob Childbirth of its Terrors and Minimize the Pain and Dangers of Labor by using Simmons Squaw Vine Wine or Tablets.

Chickasahay Association.

Fifth Sunday Meeting in April will be held with the Shubuta church beginning Friday before, and brethren assigned to discuss topics will take notice.

FRIDAY NIGHT.

Sermon by R. A. Venable—Christian Giving as taught in the Bible.

SATURDAY.

Woman's position in Christian Work—G. C. JOHNSON.

The Pastorate—Should the call be annual or indefinite? G. W. Knight.

Christian Education and its relation to Baptist Progress. L. M. Stone.

Colportage—Its Importance, Methods and Support. L. A. Duncan.

SUNDAY.

9 A. M.: Sunday Schools—Their Importance and Methods. J. H. Richardson.

11 A. M.: Foreign Missions. J. A. Hackett.

3 P. M.: Sunday School Superintendents, Teachers and Scholars—Who should they be? R. W. Sumrall.

7:30 P. M.: Mass Meeting in behalf of State and Home Missions.

W. J. DAVID,
Chairman Ex. Com.

Dear Baptist:

Sunday was a good day with the saints at New Hope. Present in Sunday-school, one hundred and twenty-two; received by letter, one; for Foreign Missions \$14.55; for Ministerial Education, \$5.

Text, 43rd, Psalm, 8rd. verse. New Hope is a country church.

Fraternally,
W. L. A. STRANBURG.

BLUMYER CHURCH
COLLECTOR BELLA BLYMYER, MISSOURI
ABLE LOWER PRICES
OUR FREE CATALOGUE
Tells Why
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

E. W. HALL,
Sole Manufacturer, P. O. Box 218, Waco, Texas.

For sale by all druggists.

READ THIS.

Jackson, Miss., Feb. 17, 1899.
I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

G. W. WILLIAMS,
Asst. Chief Police.

Feb. 25-12m.

We Recommend

TO OUR PATRONS, THE FIRM OF

PATTON & WHITE,

OF JACKSON, MISS.,



FOR FIRST-CLASS

PIANOS AND ORGANS...

Owin fact anything usually kept in a First-Class MUSIC HOUSE. They are the

Largest Dealers in the State.

and handle all the LEADING MAKES. Those contemplating the purchase of musical instruments will do well to open negotiations with them either personally or by letter. In either case we GUARANTEE prompt and FAIR DEALING. Their place of business is at

318 East Capital Street,
JACKSON, MISS.

When writing to them, do not fail to mention the fact that you saw their notice in THE BAPTIST.

WANTED By a Mississippi College student—a position as TEACHER, either in literary school or private family during four (4) months, beginning June 1st, 1899.
Address M., P. O. Box 18,
CLINTON, MISS.

School Notice.

Many pupils work their way in Students' Institute, Bolands, Miss. Send stamp for particulars. Special terms to pupils entering before June, 1899.

WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,
JACKSON, MISS.

STUDY TOPIC FOR APRIL

MEXICO. Brazil, two of our
papal missions are inviting and
promising. Think of Mexi-
co with eight million people who
have never seen a Bible, and Bra-
zil with a population of one hun-
dred and eighty millions, with so
few preachers to tell them the "old
story of Jesus and his love."

The word of God teaches us
that we should give the gospel to
all nations. Jesus says, "I must
work of him that sent me while it
is day, for the night cometh when
no man can work."

Will not Baptists embrace these
golden opportunities in giving the
gospel to those who sit in dark-
ness and the shadow of death?

Brazil.

The land of the Southern Cross
lies almost wholly within the tropics
on the east side of the South
American continent. This name
was applied to it by Cabral, the
discoverer, as a account of four
large stars, three of which are of
the first magnitude, seen in these
southern skies. Their position
gives them the appearance of a
cross. After the merchants gave
it the name of Brazil, from the fire
red wood which abounds there.

The population is estimated at
about 16,000,000, including 30,000
priests. The size of Brazil is
about equal to that of the United
States and Alaska. It is one
of the loveliest of lands, one of
the darkest, one of the most neg-
lected, but the most fruitful field
of the Southern Baptist Conven-
tion. It was at least to be entered
except Japan, which has the largest
constituency except China.

COUNTRY AND CITY LIFE.

This difference is more widely
than in our country, where rail-
roads are so abundant. While the
city streets swarm with men in spot-
less linen and broadcloth, and wo-
men in the latest Paris styles, the
country teems with men who in

coarse fabrics drive the solid
wheeled, musical ox-cart, and wo-
men who hide their stovely in at-
tired figures behind the door-post
and peep out at the unexpected
stranger. They tell in the city of
a green countryman who upon
taking the train and seeing a fire
insisted upon accompanying the
engineer; for as he said, not being
a person of ceremony, he preferred
going in the kitchen.

RELIGION.

Brazil is another of the papal
fields. Rev. H. S. Allyn gives in
The Missionary the following ex-
tract from a Catholic book:

"It is impossible for us to know
Jesus Christ, and more impossible
for us to love him without our hav-
ing a living and ardent devotion
for his Most Holy Mother. Be-
fore Mary lived our God was a ter-
rible God, the God of armies and
of vengeance; but after he was
the son of Mary he became the
God of goodness, the God of mer-
cy, the God of pardon, the God of
love. What a difference between
the ark of the covenant and the
holy tabernacle! And will we not
love the Mother of God who gave
us all this?"

SUPERSTITION.

The account is given of a boy
stolen from English parents and
given to the Jesuits in Brazil to
bring up. "He wore seven chains
about his body, seven iron crosses
with sharp points next his skin,
lacerated himself every day, al-
lowed vermin and filth to accumu-
late on his body which he called a
mule, prayed three hours a day,
and lived on bread and water." Authentic examples of Romish su-
perstition could be given without
number.

ENCOURAGEMENTS.

The revolution of 1889 broke
the political power of the Roman
Catholic church. The door to
every State in the Republic is now
open, and missionaries are pro-
tected by law, though at times
they suffer persecution from the
priests and others.

Since the establishment of the
Republic, immigration is encour-
aged, and foreigners are coming in
to reap the splendid harvest or
wealth that awaits the enterprise
of the people. The cities are grow-
ing, railroads are being built, trade
is increasing, the wild interior of
the country is being explored and
will be developed.

In a very marked degree, the
people are exhibiting eagerness to
hear the truth. This is highly en-
couraging and promises well for

the progress of missionary work.
The secular press is, in the main,
favorable to the work of missiona-
ries; the wide awake editors see
that it tends to the uplifting of the
people.

The Baptists of Brazil have
among them a few excellent native
preachers. The native converts
are showing themselves earnest,
faithful, zealous. In liberal gifts,
endurance of persecution, and in
that spirit of self-sacrifice which
ever characterizes the true follow-
ers of the Lord, they have shown
themselves worthy the name of
Christians. Southern Baptists
have a faithful corps of missiona-
ries in Brazil, and the devotion
which they have shown merits the
highest sympathy and co-opera-
tion. The Foreign Board begun
work in this country but a little
over seventeen years ago.

When the character of the peo-
ple shall be permeated by the
spirit of Christianity, and shall be
purged from corruption and filled
with enterprise, Brazil must be-
come a great and powerful Repub-
lic. Then will her influence be
felt in bringing the whole conti-
nent of South America to a pure
and noble civilization. May young
and old, rich and poor, rally to the
help of Christ's cause in both Bra-
zil and Mexico. Let prayers as-
cend in behalf of our missionaries
and their work. Let money flow
into the treasury of the Foreign
Board so that needed assistance
can be given, and men may not
lose half and possibly more than
half of their efficiency for want of
chapels in which to preach and
means with which to accomplish
their work.

Dear Sister Searcy:

We have just closed our week of
prayer and self-denial a few days
ago. This was the second time we
had observed the week of self-de-
nial as a Society. We are glad to
tell you it was a success. Our
church was being repaired. We
met at the homes of our members.
We found this very pleasant in-
deed.

The meeting was not as largely
attended as last year, on account
of bad weather. We noted a great
improvement in our members this
year over last, spiritually and
otherwise. Quite a number would
lead public prayer and conduct
the meetings. We tried to follow
the published program. The offer-
ings amounted to \$9.05.

I feel grateful that the good
Lord has given women something
to do. May the time soon come
when women may realize the many
duties required of them.

Our Society will soon put a new
carpet on the church.

Come to see us with Brother
Searcy during the fifth Sunday
meeting in April, and we will show
you one of the prettiest churches
in the state. I am sure you will
meet with a cordial greeting.

Praying heaven's blessings on
you and your work, I am,

Your sister in the work,
MRS. JOHN P. CULPEPPER.

Winona, Miss., April 3, '99.

Dear Sister Searcy:

I have been instructed by the
Woman's Missionary Society of
our church to write you a summa-
ry of our work for the quarter
just past.

We hope the sisters will not
think we do this in a spirit of
boasting, for God forbid that we
glory, save in the cross of Christ.

We have done no great things,
but have endeavored at all times,
to heed the voice of the Master as
he has called us.

We had no meeting of our Soci-
ety during the month of January
on account of the severe weather,
but since that time have been hard
at work. We have made a contri-
bution to Mississippi College, also
to Ministerial Education. We
have made a payment on our pas-
tor's home, and given the proceeds
of our week of prayer and self-de-
nial to Home Missions, the sum
total for the quarter being \$54.00.

We have our weekly meetings in
the church, opening with songs,
scripture reading and prayer.
Brother Price, our pastor meets
with us occasionally and we are
always encouraged by his pres-
ence. Sister Price is an earnest
worker and is quite an addition to
our membership.

We have many ways of raising
money. We served lunch to the
crowd who gathered in our town
on the 16th to attend the great po-
litical speaking.

We have "ice cream suppers,"
oyster suppers and "teas," and
make quilts, and some of the la-
dies take sewing of different
kinds.

Our week of prayer and self-de-
nial was indeed a most gracious
season. Bro. Price led the first
meeting and the ladies in turn led
all others.

We had several very helpful pa-
pers read during the week, and I
am sure our women were much
strengthened spiritually.

We have just organized our
young ladies into a mission band
and hope you will hear of their
good works in our next quarterly
report.

We are to have a series of meet-

ings in our church, led by Dr.
Pace, beginning next week, and
ask the sisters who may read this
to pray God's blessings upon us.

We are glad to note the success of
our Woman's Department in the
paper and pray that heaven's
blessing may be upon THE BAPTIST
in all it may undertake.

Bro. Bailey preached for us yes-
terday and it was indeed a sad,
sweet service. We pray that our
gracious Lord may restore him to
health, that he may spend many
years yet in his service.

Your sister in Christian love,

MRS. IDA B. TROTTER,
Sec'y W. M. S.

Home Mission Board.

We are helping Mississippi at
points where the help of the Home
Mission Board was indispensable,
and at others where help was es-
sential to progress and prosperity.
Last year gave us \$2,396, and of
this amount we returned to her
more than \$2,000.

This year by agreement, she en-
gaged to raise for us \$5,000, on
conditions of additional aid of \$1,-
000, making the sum to be received
from the Home Board more than
\$3,000.

We are sorry to say she is fall-
ing behind her promise. Thus far
we have received but little more
than \$1,000 in cash. We hope she
will largely increase this amount.
Last year she had given us to
April the first, only about \$1,200.
In the month of April 1898, she
gave us about as much as during
the whole eleven preceding months.
We hope she will do even better
this year, and make her April
contribution a full two thousand
dollars.

I. T. TICHENOR.

A Good Meeting at Gillsburg.

We have just closed another
good meeting with our church
here. Bro. R. H. Purser of Wes-
son, preached the Word with pow-
er and acceptance. Sixteen young
people were received for baptism.
Congregations were fairly good,
considering the cold and rain, and
altogether the Lord greatly blessed
us. We are united, happy and
strong. Our people will remem-
ber Purser with pleasure.

Truly, T. C. SCHILLING.
April 8, '99.

A series of evening services will
begin with the Fifteenth Avenue
Baptist church, Meridian, Sunday,
April 16. We humbly ask that
God's people join us in praying
for the guidance and power of the
Holy Spirit in these meetings.

G. C. JOHNSON.

SUNDAY SCHOOLS.

CONDUCTED BY REV. W. F. YARBOROUGH,
JACKSON, MISS.

The Song I'll Sing.

E. L. W.

I will be saved; I doubt it not;
My soul is safe in Christ's embrace,
I care not for my earthly lot.
"I am a sinner saved by grace."

My sins I mourn, they grieve me so,
They crush my joys and cloud my face,
But I will sing where'er I go,
"I am a sinner saved by grace."

I cannot boast of aught I've done,
For sin through all my works I trace,
But I can boast through "God's dear Son,"
"I am a sinner saved by grace."

I'll do the work he gave to me,
Then in the grave my form they'll place,
But in the vast eternity
I'll sing, "A sinner saved by grace."

And should the angels wish to know,
When they of sin can find no trace,
How came my garments "white as snow,"
I'll shout, "A sinner saved by grace."

If e'en the Judge himself shall ask,
For what I claim in heaven a place,
I'll look at him—an easy task—
And say, "A sinner saved by grace."

Lesson for April 23, 1899.

JESUS THE WAY AND THE TRUTH AND
THE LIFE—John 14:1-14.

Golden Text: "Jesus saith unto him, I
am the way, the truth, and the life"—John
14:6.

We have come now to the valedic-
tory address of our Lord to his
apostles. He is still with them at
the table where the passover was
eaten. Having explained the wash-
ing of the disciples' feet, he pre-
dicted that one of them should be-
tray him, after which Judas left
the company for the purpose of
doing this very thing.

Then after the Lord's supper
had been instituted, he foretold
Peter's denial of him that night,
and that, in the face of Peter's
avowal that though all men should
forsake him, he would not. This
was enough to cause much sorrow
of heart among the faithful disci-
ples. No doubt they felt the gather-
ing darkness and deepening
gloom which centered about the
cross.

Jesus' remedy for troubled hearts.
Faith in God is the panacea for
trouble in all ages. The disciples
had some degree of faith both in
God and in Jesus, but it needed
strengthening, so Jesus exhorts them
to believe in God, also to believe
in him. (R. V.)

They may be lonely after he has
left them, but he bids them remem-
ber that room is abundant in his
Father's house. The many man-
sions simply mean that there is
plenty of room in God's house for

all his children. These are not to
be thought of as separate houses,
but places of abode for God's chil-
dren in heaven. The language im-
plies that heaven is a place. Jesus
in fact, says in the same verse that
the object of his leaving them is to
make ready a place for them. He
further comforts them by telling
them that he has been perfectly
sincere with them, that, if it had
been otherwise, he would have
told them. He would not allow
them to suffer disappointment, and
in keeping with their expectation
of a place, he would lead them to
cherish even a brighter hope. Al-
though he is to be separated from
them so soon, it is in order that he
and they may be reunited in the
Father's home. He promises to
come again. This coming is present,
i. e., it is a continual process em-
bracing his coming at Pentecost,
his coming at death, and in fact,
all his methods of coming into the
world, including his final coming
to judgment, when he will receive
his people to himself. He comforts
them with visions of celestial
glory, as he carries them on and up in
the scale of spiritual enlightenment.
He tells them that they know his
destination and the way to it. He
meant to tell them that they knew
the manner and meaning of his re-
turning to the Father by way of
the cross.

Jesus' answer to perplexed minds.
Thomas' reply would indicate that,
though they knew in some sense,
there was a sense in which they
did not. He possibly missed the
import of Jesus' words. He is per-
plexed and so Jesus says plainly to
him, "I am the way, the truth and
the life," that is to say, if you are
having trouble about my destina-
tion and the way to it you will
find it all explained in me.

Through me comes salvation, a full
revelation of the Father and the
essence of spiritual life. In him is
summed up the whole problem and
if the disciples could but trust him
fully they would understand all
that was necessary for them to
know. Through him they could
find their way to their celestial
home and to the Father. Without
him there is no way. Godet says,
"it is not in heaven that we are to
find God but in God that we are to
find heaven."

Jesus' declaration of Oneness with
the Father. Their failure to recog-
nize Christ in his true light had
obscured their understanding of
God. Jesus tells them that a
knowledge of him would have led
to an understanding of the Father.
The word for knowing Christ in
verse 7 is a different one from that
used for knowing the Father. The

first means knowing from observa-
tion, the second from experience.
The reason for this statement is
given in John viii. 9. Jesus and
the Father are one. Philip seems
to think from the promise, that
from henceforth they should know
the Father, that they were to have
some sort of a vision of the Fath-
er's glory. His ideas are mater-
ialistic and far removed from the
real nature of the Master's teach-
ing. There is a gentle rebuke and
a touch of pathos in the Master's
words, "Have I been so long time
with you and yet hast thou not
known me, Philip?" Then he tells
them all plainly that he is in the
Father and the Father in him and
that it is God who is speaking and
working through him. He ap-
peals to them to believe his state-
ment but if they cannot receive his
statement, then to believe him and
to accept his divinity for the very
work's sake. To his mind these
works proved his divinity. They
do to any reasonable mind.

Jesus' Promise of Greater Works
and Power in Prayer.—He had done
many wonderful works in their
presence but they should do the
same if they only believed on him,
and, as if to inspire them with
courage and confidence, he tells
them that they shall even do great-
er works. These greater works
doubtless refer to spiritual works,
such as characterized the diffusion
of the gospel among the nations of
the earth in apostolic times. Jesus
never saw such multitudes brought
subject to the will of his Father un-
der his ministry as were witnessed
by the Apostles after Pentecost.
All this should come from the fact
that he went to the Father, which
seemed to them an unspeakable ca-
lamity. Thus it is that an appa-
rent disaster should be turned in-
to a great blessing. Jesus adds
that anything they shall ask in
his name he will do. The condi-
tion was that it should be in his
name; the end was that the Fath-
er might be glorified in the Son.
This phrase, "in my name" is a
new idea, never advanced to them
before and means that any requests
made in Christ's name must be
consistent with his character, and
based upon his merit.

Comfort is the keyword of the
lesson. Jesus first comforts the
disciples with the prospect of a
reunion with them, that in him they
know the Father, that when he is
gone they will do greater works
than he has done and finally that
they shall have anything they ask
in his name.

The two little Islands of Zanzibar
and Pemba furnish four-fifths of the
cloves consumed by the world.

HOME READING.

Short Naps.

Naps during the day are doubtless great preservers of life, if one can take them. A friend of the late Dr. William Pepper, of Philadelphia, tells me he could go to sleep at will.

"Will you excuse me, Mrs.," he would say sometimes, "I could talk with you much more satisfactorily if I had a few minutes' nap. Jane, make me a comfortable and wake me in ten minutes."

Outside the office would be crowded with people waiting to see him—about the Philadelphia Museum, the University of Pennsylvania, the public libraries, or about their health. He would go into his own room behind the office, would stretch out on the lounge, throw a rug over his knees, and closing his eyes would be asleep at once. Ten minutes later he would be roused by his servant, and would at once resume his conversation with the patient at the point at which it had been dropped. He would sleep in his carriage as he was driven from one appointment to another. He would sleep in a train, in a strange parlor or library, in private or public, absolutely indifferent to environment.

John D. Rockefeller, Jr.

This is the tale of a young man who is working in his father's office daily from 9 o'clock in the morning until 6 in the afternoon; who associates with the clerks and does his work as though he were one of them on a salary of \$15 a week; who neither smokes nor drinks, and finds no pleasure in the theater; whose chief employment is church work, and whose favorite recreation is swimming, skating, or a drive in the park. And yet this young man, if he lives, and he is in the best of health now, will some day undoubtedly be the richest man in the world.

He is John A. Rockefeller, Jr., the only son of his multi-millionaire father, and the probable heir to so vast a fortune that its owner now says he cannot estimate it within ten or even million dollars. Whether this fortune is \$200,000,000, as estimated, or not even Mr. Rockefeller can tell.

In his tastes, his everyday habits, his pleasures and his beliefs, young Rockefeller is a most striking contrast to the ordinary son of

a millionaire father. In him is proved beyond all doubt the old saying that "blood will tell," for his parents' industry, their religious nature and love of home are as strongly accentuated in him as in them.—*New York World.*

"The Heathen Claims On Us."

No life is really empty, it is either filled with the service of God or Satan, and if Christian work is of God it is in no way dependent upon man, and it is a dishonor to our God to have it so regarded. God may give to his children the graces of being his instrument in preaching, praying, or giving; but we are only instruments, and he alone is the true "Worker." One of the first evidences of a genuine conversion is the awakening of a desire to lead others to the cross, to bring some poor perishing soul to the haven of safety.

And as Christ tasted death for every man, He died for the heathen as well as for us. We were once aliens from God and knew him not in the forgiveness of our sins; but by grace we were saved through faith. How did faith come? By hearing the word of God. Now how can the heathen be saved without the gospel? "For there is no other name given among men, whereby they can be saved."

For the world does not know Christ and it cannot be saved except through the testimony of his people. God will not without some instrumentality put his truth into the hearts of men.

"Go ye into all the world and preach the gospel to every creature." Now have they really any claims on us? Are we not indebted to them? Not for raiment, not for bread to supply their temporal wants. Something more. The bread of life. The living water that Christ said, "he that drinketh of shall never thirst."

We need to be concerned only about our duty, and when we come to the oracles of God, that is as clear to us as the noonday sun. Is it the duty of every Christian to aid in sending this gospel into the regions beyond?

The answer which God's book makes to this question is direct, and every one who accepts the Bible as the revealed will of God, will never doubt that it is his obligation to aid in giving the redeeming light of the gospel to the whole world. There are today about 800,000,000 heathen and only a few missionaries. Today they call on us for help.

"Here in this happy land we have the light,

Shining from God's own word, free, pure and bright."

Shall we not send them Bibles to read? Can we not work for Him who has been so patient with us? He never wearies of our cry for help. Every day of our life he renews our mercies.

Can we not be faithful in our dealings with those we seek to benefit? How much of the money which God gives us, is wasted on the follies of fashion; on the gratification of extravagant taste?

Even if they should not improve all the opportunities offered them. Are we living in an enlightened land having every social and educational advantage so guiltless as to be able to cast a stone.

Connected with this divine command to plant the truth in foreign lands, there is a divine promise.

Cast thy bread upon the waters, for thou shalt find it after many days.

The seeds of divine truth which you drop into human minds are not lost. He who never sleeps watches them, preserves them and will cause them to take root and grow unto harvest.

Christ is all and in all. Without him we can do nothing. He says pray unto me and I will give thee the heathen for thy inheritance and the uttermost parts of the world for thy possession.

The good we may accomplish today by our contributions, we may never know.

But remember the harvest homes in heaven, where sower and reaper shall rejoice together. So then be not weary in well doing. For we shall reap if we faint not.

DOVER SHARP.

Pastoral Support.

It would be an ape that would say the pastor needs no support. His soul would starve and his body as well.

Church members support the pastor in the following ways:

1. By attending the appointed seasons of worship. A full house feeds the soul. Few things so cheer the preacher.

2. By singing. Heart melody is so precious. It is akin to heaven. Heaven is melody. A preacher went to hold a meeting. He drew near and the multitude was lifting its voice in song. His spirit caught the glad strain, and the preaching was done in power and demonstration of the spirit. Souls were "born anew" and many revived. Gladness is catching.

3. By praying. At the altar Jesus tells us how to help the pastor, and on leaving he goes with

us, and guides our hands and our thoughts in the doing of it all. Another preacher helped in another meeting, and it took three days to get the church to pray. But then the windows of heaven opened, and twenty-three were "buried with Christ," at the end of the week. This shows what may be done in a church when it prays.

4. By working. We live by working. Exercise is a law of life. A church working lives; not working, it dies.

A pastor emptied himself in a Mission sermon. In the collection he gave five dollars, and in counting ascertained the entire amount to be six dollars and eighty-five cents. He had been ablaze but now only dying embers remained. The church had spread the mantle of death over him.

But it was not the church that sings and prays. The singing and praying church is full of joyous work, and can't help it, while the pastor sits upon delectable mountains.

5. By paying the money they promise. It is honorable to pay debts. All honest men so regard it. And it is just as honorable to relieve debts with preachers as with others. Some think preachers can live on wind. A church called a pastor at a salary of \$400.00. In meeting the demands of his family, the amount was spent by the end of the year, and only \$250.00 had been paid in by the church. In the next three months he got fifty more. Meanwhile, the merchant had been dunning, pins pricking the preacher's soul, and Zion had fallen (greatly hurt). Sam Jones might say that church had "fallen from grace," or—*lied.*

A church member hired a negro to do a day's hoeing. He felt in honor bound to pay him what he had promised. He also pledged \$10.00 on the pastor's salary. At the end of the year he had paid six and regarded it no dishonor not to pay the other four.

Christ said: "The laborer is worthy of his hire." The negro was "worthy," but not him who ministered "about holy things." This man, who is legion, needs a thunder-clap in his soul. He needs to re-read his Bible; to re-set his eyes, and become an honest man. Paul said: "Do ye not know that they which minister about holy things live of the things of the temple? and they that wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Here are five points: (1) At-

tend church; (2) sing; (3) pray; (4) work; (5) pay your debts. And God's cause will prosper, church members rejoice, and pastors hold camp-meetings in their souls which never break up. Support the pastor.

J. E. PHILLIPS.

A Bright Outlook.

Immanuel Baptist Church, Meridian, Miss., April 4, 1899.

Dear BAPTIST:

Our work is moving on steadily and we feel that we are building upon a sure foundation, a structure that will abide.

Our church has more of the spirit of unity than ever before, no dissection—by internal, separate organizations—preventing this.

We have a fine Sunday School, a live prayer-meeting and the best pastor—well, we have not had them all, so perhaps we should leave that sentence unfinished. At any rate we have never known his equal for developing the membership. Every male member leads prayer-meeting, and women and children are busy in the work.

The children are preparing an Orphanage box and the women a frontier box—not by asking outside aid, but by doing what the hands find to do. (They do not find church suppers, etc.)

We sent to Home Missions \$16.30 as a self-denial offering.

Our membership is thirty-eight. Next week we purpose beginning a meeting of several days. Bro. J. W. Lee will do the preaching. We are asking and expecting a great blessing.

Brethren, will you pray for us? MEMBER.

To Ex-Confederate Chaplains, and Chaplains of Confederate Camps.

Office Chaplain General, U. C. V., Richmond, Va., Apr. 5, '99.

Dear Brethren:

The Chaplains Association, organized at the Reunion in Atlanta last year, proposes to have several meetings during the approaching Reunion in Charleston, May 10-13, the time and place of the meetings to be announced in the local papers.

All old Confederate Chaplains, and all Chaplains of Confederate Camps are urged to meet with us, and ministers of the gospel generally, and especially those who were Confederate soldiers, are cordially invited to join us.

Those who can attend are asked to send their names at once to the Secretary of the Association, Rev. Dr. T. P. Cleaveland, Hapeville, Ga.

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For biliousness, constipation, and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1 bottles at all druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

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MOZLEY'S LEMON ELIXIR

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles. Salem, N. C. MRS. S. A. GRESHAM.

AT THE CAPITOL.

I am in my seventy third year, and for fifty years I have been a great sufferer from indigestion, constipation, and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life. L. J. ALLRED, Door-keeper Georgia State Senate, State Capitol, Atlanta, Ga.

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Little Folks.

We are delighted with the Little Folks page. They are doing a good work, giving to the support of the gospel of Christ in Cuba, and it seems from the Bible questions they ask, that at least some of our boys and girls are studying the word of God, which is the power of God unto salvation to every one that believeth.

Every question asked inspires others to read to find the answer. So let the good work go on.

Dear Editor:

I am really anxious every week to see THE BAPTIST. I love to read the little children's column, and to know the little girls and boys can help the Cuban Missions.

Our home was in Wesson, Mississippi. We came to Cleveland on the account of papa's health.

We think of dear Brother Parser so often.

I go to Sunday-school. Mr. B. Jameson is Superintendent. Bro. M. W. Egge is our pastor. We all love him very much.

Find enclosed ten cents for Cuban missions. Your friend,

NORA BARROWS.
Cleveland, Tenn.

Dear Bro. Searcy:

I am a little boy nine years old. I go to the Baptist Sunday-school. I am glad to hear from my little friend, Forest Cooper, through THE BAPTIST.

Inclosed find five cents for Cuban missions. Your little friend,

JAKE KING.

Dear Editor:

I like to read THE BAPTIST, and especially the Little Folks page. I am fourteen years old. I go to school, and like my teacher, Miss Lura Ave.

It was John who wrote the book of Revelation.

I wish to ask some questions: Where is the shortest chapter found in the Bible, and what chapter is it? In the Bible that every verse ends with a question?

Enclose find five cents for Cuban missions. Your friend,
LENA POE.

Dear Editor:

We read THE BAPTIST in our home and like it very much. Haman was hanged on the gallows he made for Mordecai. Esther 7th chapter and 1st verse.

John, the one who wrote the book of Revelation.

I send ten cents for Cuban Missions. SALLIE JOHNSON.

Dear Editor:

I am a little crippled girl twelve years old. I am not able to walk to school very much, but I study at home.

Papa and Mamma take THE BAPTIST, and like it very much.

Enclosed you will find ten cents for Cuban missions.

Your little friend,
ERA ATKINS.

Dear Dr. Searcy:

I am a little girl 12 years old. Papa takes THE BAPTIST. I like to read the little folk's letters. I have been going to school to Mr. Oscar Toombs. I like him very much.

Who is the oldest woman mentioned in the Bible?

Find enclosed 5 cents for Cuban Missions.

Your little friend,
MATTIE LEE STEWART.

Dear Editor:

I am a little boy 9 years old. Our school is out. Papa takes THE BAPTIST. I like to read the little folks' letters.

I send 5 cents for Cuban Missions. THOMAS RICHARDSON.

Dear Dr. Searcy:

I am a little girl 12 years old. My father takes THE BAPTIST and I love to read the letters from the little folks.

I will answer Ethel Drane's question: Haman was hung on a gallows he made for another.

I will ask one: Who was John the Baptist's father?

I send ten cents for Cuban Missions. Your little friend,
REMA ROKETT.

Dear Dr. Searcy:

I live in the country, and am ten years old. I like to read the cousins' letters. Will try to answer some of their questions. Haman was hung on the gallows that he made to hang Mordecai on. St. John wrote the Book of the Revelations. I think Peter was the disciple to whom the keys of the kingdom was given. Permit me to ask one: "Who was it that an angel prepared a meal for?"

You will find enclosed five cents for Cuban Missions.

ARCHIE O. SIMMONS.

Dear Dr. Searcy:

I see the Little Folks' letters every week. I go to school thirteen miles from home. I board near the College, but I took sick and came home to stay until I get better. I will return again.

We are Baptists. I am a member of the church. I will answer

Clara Mize's question, "Where is cucumber found in the Bible?" Num. xi. 5, Is. i. 8.

I send ten cents for Cuban Missions. I hope God will bless the Cubans.

Your little friend,
ELLA LEE.

Obituaries.

Tribute of Respect.

Ross T. Burns was born October 8th, 1874. Died September 1st, 1898.

At the age of twelve he was the subject of religious awakening, shortly after which his pious father and mother obtained a hope for him that he was born of God. At the age of fourteen he made a public profession of religion and joined the Baptist church.

From that tender age he seemed like young Josiah, to do that which was right in the sight of the Lord. He was vigilant, sober, of good behavior, given to hospitality, possessed a weight of character above the common grade. In his general intercourse he was kind, affable and obliging, yet remarkably firm and faithful in his dealings with his fellow man. Few young men of his age have had more friends without selfishly aiming to procure them.

About two years before his death he was visited with a severe sickness, from which he never fully recovered. As the disease advanced and in prospect of death he was enabled, with a sweet composure, to resign himself into the hands of God. And thus lived and died this good man. He leaves a father, mother, brothers, sisters, and a host of friends and relatives to mourn his loss.

Blessed is that servant whom his Lord, when he cometh, shall find so doing.

Fraternally,
W. L. A. STRANBURG.

Jimie Ada Hawkins.

This subject is an infant daughter of Mr. J. D. Hawkins and Mrs. Ada Fairchild Hawkins. It died April 3, 1899, 3:40 P. M., at Hattiesburg, Miss., aged 9 days, and was buried in the "Risher Cemetery," near its mother's old home, Roy, Miss.

The writer conducted the service. With Paul we would say, "the ways of the Lord are past finding out." Rom. 11:33.

While the great grand mother, bent with nearly a century in age, looked on the fair little form—the unfolded bud—we could but wonder "why" God saw fit to take this "little gem" and allow her, who feels that she is "only here in the way" and "of no use," to still remain. Let us willingly submit to the hand that never errs nor does an aimless thing. May God bless the sad heirs.

J. L. WILLIAMS.

Mrs. Ollie Thompson Sones.

Mrs. Ollie Thompson Sones was born August 12, 1831, in Antaugue county, Ala. She was married to Mr. W. H. Sones, July 28, 1880, and died Nov. 14, 1898.

In her early life she professed religion but did not unite with the church until Aug. 1889, when she became a member of Friendship church, Lena, Leake county, Miss., of which she was a consistent member till her death.

Sister Sones proved her faith by her

works. Ever ready to do good and always interested in the work of the church, she did much for the Master's cause.

Resolved, 1. That we tender to the bereaved husband and relatives our sympathy in their great loss,

2. That we request THE BAPTIST to publish these resolutions and that a copy be sent to our beloved Bro. Sones.

Done by order of the church, this 9th day of April, 1899.

MRS. WINNA HENDRICK,
MRS. SALLIE WARWICK,
MISS SALLIE DAVIS,
MISS PEARL WARWICK,
Committee.

A. H. Brown.

A. H. Brown, son of S. L. Brown, departed this life February 25th, 1899, at Carnesville, Miss., in his twenty-first year.

He expressed his readiness to leave this world. May his loved ones meet him there "where there is no parting."

A Preacher's Institute to be at Lena.

Having just learned that arrangements have been made to have Dr. R. A. Venable, of Meridian, conduct an Institute in the Chapel Hall of the Harmony Baptist school at Lena, Mississippi, I write thus early to notify preachers who wish to attend, and remind them to arrange their summer meetings so as not to conflict with this. The preacher's Institute will open on Tuesday, July 25, and continue for nine or ten days. The Institute will be of great benefit to deacons and Sunday-school teachers, as well as to preachers, and they are hereby urged to attend the entire term, in cases where they can possibly do so.

Board will be free, and tuition not more than three dollars. Further notice will be given by a committee of the Lena church, later on.

T. J. MOORE.
Carthage, Miss., Apr. 5, 1899.

Married

At the residence of the bride's mother, Mrs. Goodwin, Mr. John R. Giles and Miss Estelle Goodwin, April 5, 1899, Rev. G. C. Johnson, officiating.

Both of these happy young people are of Meridian, Miss., the groom being connected with the Daily News of that city.

The Jewels of the Jackson Baptist church met at 4 o'clock Saturday afternoon and elected the following officers:

President, Laura Lee Lott, V. President, Ellie Hederman, Secretary, Georgie Barrows, Treasurer, Lillie Simmons.

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